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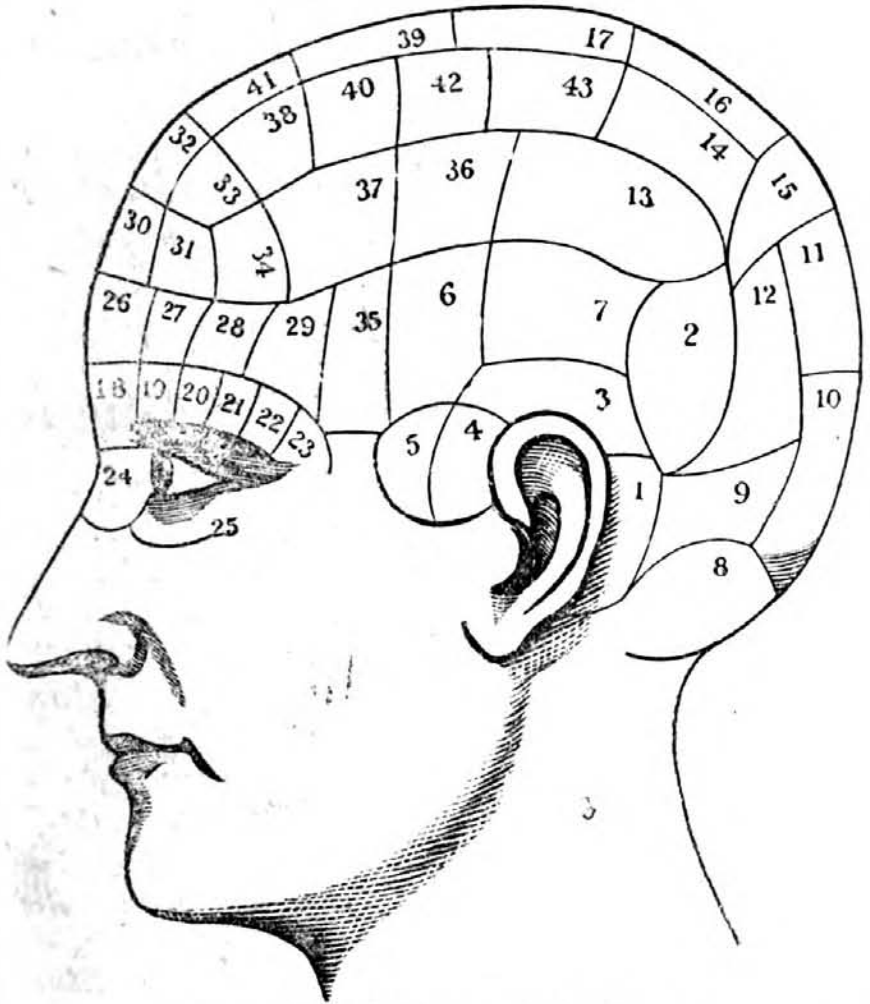
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BOWERSTON, O., JAN. 1913.

No. 1.

THE PHRENOLOGICAL ERA

Know Thyself.



M. TOPE, Editor and Publisher.

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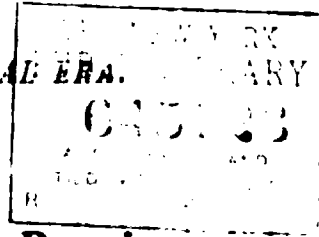
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An Occupational Reverie.

"To be or not to be:" that's the question;
 Whether 'tis best to spend an idle, aimless life,
 Seeking the frivolous pleasures of the day,
 Content with simply means to eat and dress,
 Leaving the future days to fickle chance,
 Or turn about and make myself a MAN,
 And do a man's part in the work of life?
 I look about and see gray-headed men
 Bending beneath the load of daily toil.
 I ask them why Dame Fortune has not smiled
 Upon their efforts to achieve success:
 And they can only answer with a sigh,
 "Alas! when young I did not use aright
 The golden days of opportunity;
 I planted seeds of Idleness and Vice,
 And now I reap my harvest of Regrets."

"To be or not to be"—this problem I must solve,
 And the solution must be made TO-DAY.
 Procrastination for a single hour
 Is that much less for preparation.
 The world now offers great rewards
 For those who are prepared to do
 Its high grade work effectively and well,
 It will not tolerate incompetents,
 But must and will have expert workmen—
 Adapted by Nature and by practice skilled.

"To be or not to be"—a great success
 I must deserve the great rewards:
 I must possess the sterling qualities
 And choose the line my talents suit;
 I must prepare for action and then ACT.

"To be or not to be: I choose to BE.
 I'll strive to win the nymph, Success;
 And first a Phrenologist I'll see
 And learn from him the very best way
 To make myself so useful to the world
 That when Dame Fortune's favors are bestowed
 Success will point to me and say,
 "That is the Man!"

GOLDEN WORDS OF WISDOM.

Finding Oneself.

Nickerbocker Press.

Young men go into professions of business for which they are ill adapted, only to find after years of struggle that they have wasted their time. Surely there ought to be some way to prevent this wasted energy and to start the young man and young woman right in life. Possibly the high schools in the large cities which have begun to introduce domestic training, and the technical high schools, are doing something to develop early in the young man and the young woman latent talent which will be a guide in aiding them to pick out their life's work. But the development along these lines is not general enough. There should be an earlier test of capacity for every young man and young woman. By the time students leave schools to go to college they should have a pretty fair idea of the sort of work for which they are best adapted, and should pursue their college course with a definite aim in view.

Why not call on Tope of Bowerston, or other phrenologist, and decide in advance what a young man is good for?—
SCOTT, Columbus, O.

Don't Worry About Going Crazy!

Theodore B. Hyslop, lecturing in London, Eng., on "The Rise and Fall of Nations," predicts that half the world's population will be insane fifty years hence. Not any danger, Doc. Don't you know they have a serum now to prevent and cure tuberculosis, a serum to cure hydrophobia, a serum to prevent pneumonia, and so on; and some wise-acre will soon get up a serum to stop insanity,—and then what? No, no! Hyslop must have been reading some of Russell's dreams. At any rate, it's a slur on modern science and civilization.

Phrenology Boiled Down.

The brain and body are tools of the mind.

The better the tools the better its work, and it can improve its tools.

No true phrenologist believes in Fatalism nor Materialism, nor pretends to read character by bumps on the head.

Phrenology is the most useful and delightful science.

Butters—Not to Eat.

Objectors there are, of course. Everything good, bad and indifferent has its kickers, has had, and we presume always will have. It makes us think of a story: A man had a billy-goat which he always kept in the barn-yard. And everything that went into that barn-yard was sure to meet with billy's objections and get a butting. One day he began on the old farmer himself and butted him so much that it raised his ire. And he resolved to give the goat a full opportunity to satisfy himself. So he suspended a grind-stone with a rope tied to a beam, and let billy go. He butted away till evening, and then all night. Early in the morning the farmer arose and went to see how the objector was coming on, when, lo, and behold! the grind-stone was all right, but all that was left of billy was his tail, which was still butting away! And so it is. There's no use trying to convince some persons. They will always but. They are built that way. Even Christianity has had its objectors, but they do not make Christianity any the less valuable. Nor does one who ignores Phrenology make it untrue or less useful. They may but, but it's still there.

Proper Meanings of Scripture.

"The soul that sinneth, it shall die."—Ezek. XVIII, 4, 20.

"And seeing the multitudes, he went up into a mountain."—Matt. V, 1.

The first quotation misleads thousands. It does not mean *literal* death, but *figurative*; i. e., inharmonious, out of tune with natural law and Divine favor. The great, pious writer, Ezekiel, could not with any common-sense use the word "die" with the meaning of annihilation, but as synonymous with "perish" or "suffer." The soul does not, in its very nature, partake of mortality. In reading Scripture, whether in English, Hebrew, Greek or whatnot, it must be accepted in a rational way. Unless so interpreted, the second quotation would be ridiculous. Christ went up *on the side* of the mountain, not *into a hole* in it. Intelligently explained, the Bible is all right; but hundreds of its passages, as some take them, are preposterous. Phrenology, as the great science of man, plainly illuminates the truths of Scripture and corrects erroneous ideas, to the betterment of religious people.

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and Government of Jesus the Christ

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PROPHETIC AGE, Ashland, Ohio

There are two good ways of treating gossip about other people. One is, not to listen to it; the other is, not to repeat it.

400 years before the Wise Men followed the Star of Bethlehem, Socrates died heroically for principles and beliefs which, had he lived in a later age, might have marked him for the greatest of Christ's disciples.

HISTORY OF PHRENOLOGY—Continued.

33. The Fowlers.—The visit and death of Dr. Spurzheim (See Sec. 29) gave a new impetus to the interest in Phrenology in America. Some students of Amherst College in Massachusetts, having had their curiosity aroused by the double event, shortly afterwards proposed a public discussion on the subject, one of whom was Henry Ward Beecher, who offered to argue against it. In reading all the books he could get, he was converted to its doctrines, and in the debate made a speech in its favor. He gave lectures upon it ~~while a student, and all~~ his life used and recommended Phrenology, claiming ~~he was~~ largely indebted to a knowledge of it for ~~any special~~ success he attained as a public teacher. The Hon. Horace Mann likewise became a convert to Phrenology, and gave it his support.

But it was the Fowler brothers, with their sister Charlotte, that made Phrenology a *professional* science. In 1833, the older brother, O. S. Fowler, borrowed Combe's "Elements of Phrenology" and a bust from his class-mate in Amherst College, Henry Ward Beecher, and learned to make delineations. He devised a chart, which simply gave the names of faculties then discovered in their order, and marked it on the scale of 1 to 7, charging only two cents for a marked chart. After graduating at Amherst, in 1834, and while waiting for a term to begin at Lane Seminary, at Cincinnati, O., where he expected to finish up for the ministry, he began a course of lectures at Brattleboro, Vt. He here



FIG. 13.—LORENZO NILES FOWLER, born June 23, 1811, at Cohocton, N. Y.; died in New York City Sept. 2, 1886.

improved his chart, charged men $12\frac{1}{2}$ cents, and women and children $6\frac{1}{4}$ cents, for a chart marked, and cleared \$40. He then wrote to his brother, L. N. Fowler, who had been attending Amherst Academy, and they together lectured and marked charts at Waterford and Troy. After lecturing at



FIG. 14.—ORSON SQUIRE FOWLER was born at Cohocton, N. Y., Oct. 11, 1809; died at Sharon Station, N. Y., Aug. 18, 1887.

various places separately, L. N. Fowler opened an office in New York City in the autumn of 1835, at 135 Nassau street; and this was the first permanent office in America. After some itinerary work, the book, "Phrenology Proved, Illustrated and Applied," was issued by the Fowler brothers and Samuel Kirkham, the latter the author of Kirkham's Grammar, and who also lectured for years on Phrenology. Next, O. S. Fowler opened an office at Philadelphia, Pa., and in September, 1838, the first number of *The American Phrenological Journal and Miscellany* appeared as a monthly. This was supported largely by the Fowlers, but edited for the first three years by Nathan Allen, a theological student born at Princeton, Mass., and who became interested in Phrenology while at Amherst College, where he graduated in 1836. He afterward studied medicine and practiced at Lowell, Mass. In September, 1841, O. S. Fowler became sole owner and editor, and removed it to New York, where it was constantly maintained until February, 1911, when it suspended publication.



FIG. 15.—CHARLOTTE FOWLER WELLS, born at Cohocton, N. Y., Aug. 14, 1814; died in N. York June 4, 1901.

Charlotte Fowler came to the office in 1837, to aid her brothers in the work, and more than once kept the office from being closed and the enterprise of maintaining a cabinet from being abandoned. She assisted her brother at Philadelphia, and but for the indomitable pluck of these two, the journal would have soon ceased to exist. When a girl of twenty, having studied the

science in which her brothers were interested, while attending school at Ludlowville, N. Y., in 1835, she taught Phrenology to a class of young men and ladies, giving regular lessons for several months. As this was the first class of students ever taught the science, she has been called "the Mother of Phrenology." In 1843, Samuel R. Wells left the study of medicine to join the Fowlers as a student and assistant, and later became a partner; hence the firm name of Fowlers & Wells. On October 13, 1844, Mr. Wells married Charlotte, and they together devoted their time chiefly to the publishing work, which permitted the Fowler brothers to give their time mostly to lecturing, writing and making professional examinations. Mr. Wells died April 13, 1875, of pneumonia contracted by moving the phrenological office and cabinet. He was born at West Hartford, Conn., April 4, 1820. He was the author of the large work entitled "New Physiognomy," and a number of small works, one of which is "Wells' New Descriptive Chart" for the use of practical phrenologists. Mrs. Wells was the youngest child of Judge Horace and Martha Fowler. As her portrait indicates, she had fine Organic Quality and was highly intellectual and religious. Her head measured $21\frac{1}{2}$ inches in circumference by $14\frac{1}{2}$ over the top. She was a great believer in prayer and Providence. She was a devoted and hard worker. After the American Institute was organized in 1866, she served in different capacities,—as class instructor, president, etc. She gave two courses of lectures to the students as late as 1897-8; and helped graduate, in all, over six hundred. She was a model of greatness and goodness in woman for young ladies of to-day to admire and imitate.

In 1849, Nelson Sizer, having traveled and lectured constantly for ten years, became associated with Fowlers & Wells, and from that till his death occupied a prominent place as editor, class instructor and professional examiner, in the office. He was sole editor of the journal from 1859 to 1863. His last public address was at the opening of the Institute in September, 1897. He made more than 300,000 professional examinations. Some of his latest works are: "Forty Years in Phrenology," "Choice of Pursuits," "How

to Teach," and "How to Read Strangers." Some of his statements have given a wrong impression with regard to the measurement of an average-sized head, namely, that the horizontal circumference should be 22 inches, whereas 21 inches is the average.



FIG. 16.—NELSON SIZER, born at Chester, Mass., May 21, 1812; died at New York City Oct. 15, 1897.

In 1855, O. S. Fowler retired from the firm and devoted his time to the lecture field, and in his summer vacations to the writing of books on the science. He was a deep thinker, and wrote very extensively. There has never been a more aggressive advocate of Phrenology, and is the most voluminous writer on it. He was justly acknowledged the "great gun" of Phrenology in his day, owing to his determined zeal and labor. At one time while he was editor the phrenological journal had a circulation of 24,000. Before his death, he revised and combined his smaller books mainly into two large volumes, "Human Science" and "Sexual and Creative Science." Several of his books have had a sale of over half a million copies. His lecture tours included all the large cities of the United States, where he usually gave courses of lectures free and charged good prices for examinations,—\$5, \$10, and as high as \$50. He was a very impressive speaker and left lasting impressions. He established the location of the faculties of Polish, Mating and Thirst.

In 1860, L. N. Fowler and Mr. Wells visited Europe together and lectured for years through England, Scotland and Ireland. Prof. Fowler remained and for thirty-six years made London his home. His headquarters were in the Imperial Building, where he published a number of standard works, and in January, 1880, started *The Phrenological Magazine* which was later incorporated with the *American Phrenological Journal*. In 1890, he established a permanent Institute in London which has members in many parts of the world. Two years before his death, he suffered from paralysis, and he and family removed to New York, reaching there August 25, 1896. On account of his locations and extensive travels, he met more people and had more personal

friends than any other phrenologist. He probably gave more lectures and examinations than any other, and he was author of a number of books, the chief of which are, "Marriage" and "Lectures on Man." He also devised and had manufactured out of china-ware an improved phrenological bust. The locations of the faculties of Wonder and Intuition are accredited to his observation.



FIG. 17.—JESSIE ALLEN FOWLER, daughter of L. N. and Lydia Folger Fowler, born in New York City.

Miss Jessie A. Fowler is the only one of the second generation of this famous family to carry on the work of her distinguished predecessors. Her mother was a physician, and Jessie intended making medicine her life-work, being well along with her studies when, in 1879, her mother died, and she was obliged to help her father in the phrenological work. She has traveled and given lectures through the British Isles, France, Italy, Ceylon, Australia, Canada and the United States. She is a graduate of the Woman's Law Class of the New York University. For six years she was with her father as co-editor of the phrenological magazine at London; and on coming to America, in 1896, began at once to assist Prof. Sizer and Mrs. Wells in their work. She was the chief editor of the journal after the death of Prof. Sizer, and has been vice president of the American Institute of Phrenology for a long time. She has published a number of books, as "A Manual of Mental Science," "Brain Roofs and Porticos," "Practical Physiognomy," and others. Her noble work in raising mankind to a higher and purer life ought to be an inspiration to others of the female sex to go and do likewise.

34. Other Workers.—Hundreds of other disseminators of Phrenology, both itinerant and stationary, entire and incidental, have aided largely to acquaint the public with its principles and teachings, and public sentiment as well as modern literature respecting man's mental nature has been greatly transformed.

When George Combe lectured in New York in 1838-39,

Dr. Andrew Boardman reported the first course in *The New York Whig*, and the second course in *The New Yorker*. These reports he afterwards put in book form, with several able articles of his own. He was all his lifelong a very strong friend of Phrenology and did much for it. In 1839, J. Stanley Grimes published a work he called "A New System of Phrenology." He was a native of Boston, and spent several years lecturing in the State of New York, being president of the Western Phrenological Society of Buffalo when he wrote the book. Dr. John L. Capen started a phrenological office at Philadelphia, Pa., in 1856, which he maintained till his death. In 1865, Henry S. Drayton, a graduate of the University of the City of New York and also of its Law School, joined the Fowlers & Wells office as assistant-editor of the journal and lecturer, which position he held for several years. Dr. J. J. Cowan, of Conley, Ga., early learned Phrenology, as well as to appreciate its benefits, and for nearly fifty years—from 1840 to 1890—inculcated the same in his medical practice. Joseph Hurford, born in 1809 near Cadiz, O., began lecturing in 1838 in Ohio and Indiana, and later settled at New Brighton, Pa., where he made phrenological casts of the brain and advocated the science. And thus we might continue at great length enumerating the many persons that have engaged as phrenologists for longer or shorter periods. One other deserves special mention: Wm. E. Youngquist was born of Swedish parents at Stillwater, Minn., in 1873. When a boy of 13, he heard Prof. George Morris, of Oregon, lecture at his home schoolhouse. He afterwards attended several other courses of lectures by traveling phrenologists, and had his head examined twice, bought books and journals and studied it himself. In 1901, he graduated from the American Institute of Phrenology at New York. After graduating, he practiced a short while in New York City and vicinity, and in June, 1902, sailed for Europe. When he reached Stockholm, Sweden, he found the science almost unknown in that country. He began his work by a public lecture on August 9, 1902, and has continued the practice in its various phases of lecturing, delineating, writing, publishing, advocating, defending, etc., to the pres-

ent. By his unflinching persistence, he has planted Phrenology not only throughout the land of his nationality, but in Norway and Finland; and, in short, has converted nearly all northern Europe to the science. It was a gigantic undertaking, and it is a most glorious achievement.

The first Phrenological Society in the United States was founded at Philadelphia, Pa., in February, 1822. In 1825, a Phrenological Society was formed at Baltimore, Md., after a course of lectures by Dr. Caldwell; and in the same year, from the same cause, a Society was organized at Washington, D. C. The Boston Phrenological Society was established December 31, 1832. A Society was formed at New York in 1838, of which Dr. Boardman, who reported Combe's lectures, was the recording secretary. In the 40's and 50's, hundreds of local Phrenological Societies sprang into existence in many of the States, until they came to be very fashionable, if not a craze. Yet, like the country literary societies and spelling-bees, they have passed out of vogue. The only thoroughly established organization of this kind in the United States to-day is the Ohio State Phrenological Society, started at Bowerston, O., May 11, 1906. It meets regularly in convention every year, and is about to be incorporated under the laws of the State.

35. Phrenological Headquarters in America.—Various phrenological centers throughout the country for teaching and propagating the science have come into existence; and a number of periodicals, besides the one already named (See Sec. 33), have been published specially devoted to Phrenology; while from the very first many articles of a phrenological character have appeared in the common newspapers and magazines. The first journal on the subject was *The Annals of Phrenology*, commenced in October, 1833, at Boston, Mass., as a quarterly; but it continued only two years. *Human Nature* was published sixteen years at San Francisco, Cal., by Allen Haddock, who also taught classes of students almost continuously previous to the great earthquake and fire of 1906, when his business and health were both ruined. L. A. Vaught and wife started a Human Science School at Chicago, Ill., and *The Phrenological News*, about 1895. His wife

died; he married again; then he died; but the school is still carried on by Mrs. Emily H. Vaught and V. G. Rocine. The name of the journal was changed to *Human Culture*, but it suspended publication in 1906. *Power and Poise*, a journal devoted to Health and Phrenology, was published at Cleveland, O., in 1908-1910, by Dr. and Mrs. V. P. English; but finding the work too onerous, they reverted to their previous business. Besides being the authors of several books on the subject, they do quite a good deal of practical phrenological work. In January, 1905, the writer began the publication of *The Phrenological Era*, at Bowerston, O., which is now known around the world as the official organ of the Ohio State Phrenological Society. Several books have been issued from this office, while the Tope School of Phrenology, which has graduated dozens of students, is an adjunct of the same. At Bryn Mawr, Wash., there is a small monthly journal, *True Word*, in its twelfth volume, devoted to Mental Science. M. F. Knox is the publisher, Edna Squire editor, and Melvina Hanson manager. It is practically the official organ of the Mental Science College at that place, at which much of the instruction is phrenological. At Ft. Worth, Texas, Profs. Hightower and Hinman have been for years conducting a School of Human Science on phrenological principles. Otto Hatry has been doing the same at Pittsburg, Pa. And Martha J. Keller likewise at Cincinnati, O. *The Character Builder*, of Salt Lake City, Utah, now in its 25th year, ably edited by John T. Miller, is practically a phrenological journal with the name left out. And its editor lectures on Phrenology and teaches it. The old firm of Fowlers & Wells, at New York, was changed to a stock company in 1884, and still publishes books and phrenological supplies, besides maintaining the American Institute of Phrenology and doing professional work. Michael Lewis has an office at Philadelphia, Pa., where he practices the science with credit and profit. George Soule', founder and principal of Soule's Commercial College and Literary Institute, at New Orleans, La., is a warm advocate of Phrenology and delivers lectures to his students every year. Some of these lectures have been published in pamphlet form.

There are others; but these are enough to give some idea of the work being done all over our land in behalf of this science,—or rather, by *means* of it for the improvement of the people in general. Nor have we mentioned what is going on in some other countries. Japan has a large Phrenological Society at Tokio, and there has been published at that city for a long time a phrenological journal by Prof. Sekiryushi, a most intelligent phrenologist and human scientist, who speaks several languages. While the enthusiasm concerning Phrenology, like it is with other things, rises and lowers at times, the knowledge and practice of the science is on the increase; and the agencies now at work must soon bring about a fulfillment of the prediction made by Dr. Spurzheim at Boston when he said it was his opinion the time would come when Phrenology, in common with medicine and law, would become a regular profession, having not only its professorships in our seats of learning, but its regular practitioners in our cities and villages who would be consulted by parents touching the education and choice of occupations adapted to their children, and by persons employing apprentices, assistants, etc., as much as the physician now is in sickness.

REVIEW QUESTIONS.

1. How many faculties did Dr. Gall discover? Name six of them.
2. Name the ones discovered by Dr. Spurzheim.
3. How was Phrenology generally received at first?
4. Describe Andrew Combe.
5. When did George Combe visit the United States? What noted defect of mind had he?
6. Name a few men who disregarded Phrenology at first, but later advocated it.
7. Who made a profession of Phrenology? When?
8. Name three branches of science that have been assailed as hostile to religion. How would mankind stand to-day without them?
9. Name seven journals that have been published on Phrenology.
10. Name some lady phrenologists that have distinguished themselves.

To cultivate weak faculties, one must draw them into use by will-power or force of circumstances. Sometimes it is necessary to force them to act, but to do so is all the better for the health and general welfare of the person.

Last month was "scrap" month in more senses than one. If you got any "scraps," reader, blame it on the editor. All who got two pages of the Era alike can cut one leaf out. We promise to do better.



**M. TOPE, Bowerston, O.,
Sec. O. S. P. Society.**

A Great Tree.

It is with pleasure we state that the Ohio State Phrenological Society is growing. Quite a number are joining from other States as well as from our own State. And, friends, it makes one's emotions feel good, naturally and truly.

Without any egotism, but merely a just pride and a joy, the editor of the Era can say that he originated this institution and has fathered it with care and anxiety. Yet we do not hesitate to acknowledge our warm friends who have helped to plant such a Phrenological Tree in the great State of Ohio.

Come on, then, brethren and sisters, and let us cultivate the bush, and prune it where it needs, and make it grow to gigantic proportions, whose leaves shall be for the welfare of the whole world!

There are several lady phrenologists in England. Those in America are: Jessie A. Fowler of New York; Mrs. M. G. English of Cleveland, O.; Martha J. Keller of Cincinnati, O.; Mrs. Emily H. Vaught of Chicago, Ill.; Edna Squire of Bryn Mawr, Wash.; and Mrs. Elizabeth Frazer of London, Canada. We are proud to be associated in a work with such a galaxy of women; yet there ought to be more of such.

♦ THE ERA LECTURE BUREAU. ♦

List of Lecturers and Entertainers.

We shall print, from month to month, the addresses and subjects of such persons as desire to register as entertainers or instructors. Registration fee, 50c and 5 per cent. of the fees of the entertainments.

Elder A. L. Garber, Ashland, O. The Science and Practice of Phrenology.

M. Tope, Bowerston, O. Health, Education, Beauties and Benefits of Phrenology, Physiology and Physiognomy. Delineation work, and advice.

The Daily Reporter, of Canal Dover, O., is well named. It gives the gist of the world's news regularly. It is a model daily.

By having the power of self-analysis given by Phrenology one fully realizes the value his mind and body.

Subscribe for the Era; and join the O. S. P. Society.



W. A. PITTENGER, Dennison, O
3 Ex. Com. O. S. P. Society.



**A. L. GARBER, Ashland, O.,
V-Pres. O. S. P. Society.**

The Phrenological Era

Devoted to Educating the Public in the Invaluable Knowledge of Human Nature and Character Reading as Taught by the Science of Phrenology, Together with the Natural Laws of Health, Rules for Mental Culture, and the Correction of Public Error by the Gauge of True Mental Philosophy.....

Published Monthly by M. Tope, as the Organ of the Ohio State
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Vol. IX.

JANUARY, 1913.

No. 1.

The Era to Its Patrons.

It is a well-defined custom of journalism to say a few words at the opening of a new volume about the trials, obstacles, objects, and prospects of the publication. And, in doing this now, it is hoped there will be no charge of egotism.

In the first place, we present our respects to the patrons and thank you, one and all, for your good-will, good words, and your money, in the past. No journal can run without readers,—nor without financial support. The Era is not what we would like it to be, but remember, friends, it is only a 50c journal. If 1,000 subscribers would pay \$1 apiece annually, and not have to be dunned up to renew it, a better paper would be forthcoming. Then we could overcome some of our hampered conditions. We would not have to depend upon job work to help us out, and we might hire a little, once in a while, to facilitate matters. But, as it is, the editor not only edits, but does *all* the printing. Every letter, reader, that you are now reading was set up by our hand and, when used, has to be thrown back in the cases again. And we fold, and address, and mail out, every Era that is put before the public. And that is not all;—we have to keep our books and send out statements of expirations, as well as manage all the advertising. Besides this, we have nearly a dozen students always, and make photo and personal delineations. No wonder we think to ourself sometimes, Is it worth while? But the encouraging words of our friends,

the thought of the hardships that others have gone through, an intense love of our work, and a strong hope that a better day is dawning, steel our nerve and determination to press on for humanity's sake. We ask the continuance of your patronage, then, friends, in the future. When we get weary, we think of you and cheer up.

What hurts us worst is opposition and indifference. Calumniators there are abroad in the world;—we expect that. But there are some who ought to be our professional brothers, working side by side with us, that do not even take the journal. Yet *we* do not need to go outside of our own very kinsfolk to find opposition and careless disinterest. As it was with O. S. Fowler in his early work, we have been frowned upon, snarled at and called a fool for “working at a thing so hard that there’s no more pay in.” Lord! while I want to have enough to put me through the world and bury me decently, forbid that I should make *money* my god! Mankind is choking with style, and going crazy in fast living; and it behooves me to help a *few* of the vast army marching to the tomb to live *normal* lives and *enjoy as they should* the great journey they are making. Opposition and indifference imply that our reasoning, motives and efforts are questioned—wrong! Lord, pity the opposers; they know not what they do!

Still, the outlook is much brighter than ever for the Era and its editor. In 1879, we first planted Phrenology in Bow-erston, when it was unknown here; and later in 1892, and especially in 1905, we made it the hub from which to radiate to the world. We have been censured and laughed at, but, like St. Paul, we have fought a good fight and vanquished most of our assailants. *And it is our turn to laugh!* Influences are at work to give us confidence that our beloved science is firmly established, our professional reputation with it, and that in the coming years it will be easier sailing. And there is no small grain of gratification in that. *It does pay to work hard in a good cause!*

We hope to make a better journal in the future. What would our phrenological friends do now, if the Era should stop? If you want to see it better, help. Those who have complained about a certain kind of advertisements should do more than talk. We must put feed where people can get it; if we raise it up too high, we’ll have to eat it ourself. We invite all to lend a “helping hand,” and not find fault, to the end that more and more good—real, solid good—may be accomplished. Sincerely,

M. TOPE, Editor.

Do High Schools Fail?

Prof. Mearns of the Philadelphia School of Pedagogy says the high schools do not meet the need of the day; they are giving an education for leisure and do not touch the hundreds of thousands of pupils who need education for production. Dr. Ashmun, president of the board, says the same thing, and that high schools are working away from the real needs. Prof. Mearns' remark that high school education is an education for leisure is important. We wonder if our board of education, or any other similar board, could be persuaded to give a thought to a matter so important as the statement of a professor of pedagogy that the high school as at present conducted is a failure.

The practical question forced upon us by these able educators is, are we educating downward? Are our methods making the boys and girls poorly fitted for life? There is much in the appearance of things to conclude that we are.—*Ohio State Journal*.

Every sensible person must regret the attempt to make universities out of our common schools. One thing after another has been added, until there is not half time to teach or learn anything worth while. The teachers themselves are over-burdened, as well as the youth. Half of the children are coming to wear glasses, when *right* education ought to show them how to *avoid* glasses to a riper age than usual; and many are nervous invalids. And when they go through a term, they know so little of anything the teachers cannot help being ashamed of them. This is an injustice to all educationally, and a crime against health. Some talk of extending the school period throughout the year! That would add insult to injury. Why make life a continual strain? For God's sake, the children's sake, and the country's sake, cut the number of months and studies DOWN, instead of UP. The common school has its functions, and limit. What business has Agriculture or Literature in them? And we presume the next move will be to put in cooking, dietetics, or domestic science!—an insult to every intelligent mother and freighted with useless expense. Cut these things out! Teach the rudiments or fundamentals in the public schools and then let Agriculture, Literature, and other specialties, be provided for in academies, normal schools, select schools, and colleges.

Ella Wheeler Wilcox has sung a new sweet song. She can write that kind. But the sum of this one is, that the only cure for sex-lust is self-control. And that's no cure at all. As well tell a drunkard to keep sober. Had she given the *secrets* of self-control, it would have been better. Had she shown how a youth might come to know *what* passion is, and its cause, and *what* levers to throw or pull to hold it in check, it *would* be better. Until mankind individually come to know themselves, as they *would* a machine, and how to employ counteracting faculties and influences in the organization for good, and then learn to appreciate and respect right actions, *secretly* as well as openly, for their own very *self*-sake in the pleasurable reward they incur, the social evil, intemperance evil, and other great curses will continue to fill the air with wails of woe. We're a long way off of the Millennium yet, dear friends.

Flossie was 6 years old. "Mamma," she called one day, "if I get married, will I have to have a husband like pa?"

"Yes," replied the mother with an amused smile.

"And if I don't get married, will I have to be an old maid like aunt Kate?"

"Yes."

"Mamma," after a pause, "it's a tough world for us women, ain't it?"

Rev. W. A. Hevlow and wife, of the U. B. church, have returned from Cambridge where they were engaged for about three weeks in successful evangelistic work. They will continue to do this kind of "labor in the vineyard," having had several calls lately. They have hosts of friends at Bowers-ton, in and out of the church, and will make friends wherever they go. We are specially interested in them, since the Reverend is an official member of the Ohio Phrenological Society. Recently in his regular revival work, by permission, he gave a talk on the value of Phrenology in marriage and right living. He believes like the Hon. Horace Mann, who belonged to the Christian church, that "Phrenology is a guide to philosophy and the handmaid of Christianity." It will be a better day religiously when all ministers will follow Rev. Hevlow's example. We wish him and wife great success and God-speed.

We are in the scientific era. Less than a century ago, when the butter refused to come, it was the custom to drop a red-hot horse-shoe into the churn "to drive the witch out." Then the butter would "gather." Now we know there was no witch in it, but that it was not sour enough or too cold for the butter-fat to release from suspension in the milk. Superstition has been displaced by scientific knowledge. The same is true in many other things.

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You Are Out of Place

If it strangles your ambition.
If you are not growing broader and deeper.
If you are a clerk and hate the yard-stick.
If you work mechanically and without pleasure.
If you are being dwarfed in any part of your nature.
If you do not love your work, and are not enthusiastic in it.
If you do not see something more in it than making a living;—if you do not see the making of a life.

It would be a good idea if brains could be gone over and renovated now and then.

If that were possible, some brains would have to be renovated with a vacuum cleaner."—*Exchange*.

Any business is better than loafing. A young man had better sell clams by the pail than hang around public resorts, murdering time and his own reputation.

"Did it take you long to learn the college yell?"

No, indeed. I yelled the first night the sophomores got me."

"Man is what he eats."—*German Proverb*.

If he eats mutton, will he be a mutton-head? Should he swallow a cabbage, will he grow a cabbage-head? Or sappy vegetables, a sap-head? Or if he eat nuts will he be nutty?

WHAT TO EAT, AND WHY.

To Avoid Poisonous Foods.

Among the famous scientists of the age is Metchnikoff, director of the Pasteur Institute of Paris. He feels sure he has discovered the cause of premature death. If people lived properly, he claims, they would live to be 100 or over.

In the United States, *the average length of life is about 41 years*, but from the point of view of science man's life is shortened by food-poisoning or auto-intoxication.

It is said that old age is caused not merely from the accumulation of poisonous wastes, but from the destruction of tiny cells in the body by other cells. The latter (white corpuscles) rove through the body and destroy the waste material, much as the buzzards do in warm countries, where they destroy the refuse and carrion in the streets.

The small intestine or colon is where toxins are produced. Metchnikoff thinks the first thing to do is, to avoid foods that produce toxins. Meat is tabooed by him, as, he claims, cooking does not always destroy germs, and by eating it we take in poisons from the animal that was perhaps diseased. In this we don't quite agree with him.

Metchnikoff thinks he has found out the germ that destroys these poison-producing germs in the small intestines. It grows in milk, and comes from Bulgaria. Milk is sterilized and a number of the germs put in it, which sours it. From a half to one and a half pint taken daily is required.

It is a fact that in Bulgaria people live to be quite old and are singularly free from internal disorders. This led those interested in the study of bacteria to experiment and conclude that the use of milk thus soured will prolong life. The anti-toxic foods are fresh ripe fruits, cooked ripe fruits, cooked cereals, rice, fresh vegetables, honey, nuts, butter-milk, and sterilized milk and cream.

Centuries ago, it was the popular belief that diseases were caused by demons which took possession of the body, and the common treatment was with charms or exorcisms in the hope of driving them away.

Faith and hope are all right, but I would rather have absolute knowledge.

Phrenology.

Is there a science of the mind?
Yes; here's the grandest you can find.—
Phrenology.

It will enable you and me
To see ourselves as others see.—
Phrenology.

And by its practice we may bless
Our many friends with happiness.—
Phrenology.

It teaches us what we should do,
And how to bear our burdens too.—
Phrenology.

In love, it shows the one to choose
And why you should the rest refuse.—
Phrenology.

It teaches how for health to care
And live the happiest everywhere.—
Phrenology.

It tells each one to holy be,
Although thrown in bad company.—
Phrenology.

It points the way to heavenly bliss
In future life that follows this.—
Phrenology.

It should be studied in our homes
From casts and busts and charts and tomes.—
Phrenology.

And were it taught in homes and schools,
There would not be so many fools.—
Phrenology.

To banish evil, vice and crime
Apply its teachings every time.—
Phrenology.

Yes, 'tis a Science and an Art
That will rich truths to all impart.—
Phrenology.

These good results in aggregate
Require it taught in every State.—
Phrenology.

The Phrenological View of the Soul.

It is not in the province of this science to say definitely what the substance of the mind is, yet, in all of its deductions, it certainly harmonizes with the doctrine of the future that Christ had in mind when he drew the picture of Lazarus and Dives, as recorded in Luke XVI, 19-31, namely: First, the *inherent* immortality and consciousness of the soul; second, its good or *heavenly* condition, as under Divine favor; and third, its bad or *hellish* state, from the disapprobation of Deity and a personal consciousness of having done wrong. What sensible person will try to deny either the Scriptural doctrine or the scientific teaching?—particularly when the two so happily agree. And this is the gist of the whole matter. And the *sources* of this belief have not been concocted to fit together, but have originated as far apart as pole from pole. Let atheists, whose teaching would multiply wickedness and misery, and millennial dawnists, whose theories would also put a premium upon vice and crime, meditate over these propositions: while Phrenology locks bayonets with both classes in a friendly way, nails her flag fast, and proclaims to the world the most wholesome philosophy of life yet conceived.

Cleaning Up.

We have a lot of odd numbers of the old Phrenological Journal and other works which we have decided to give our readers along as they keep subscribing and renewing. Some of these are faded and old-looking, but there is a lot of good reading in every one of them, and they are interesting. If you get one, you will understand. A number of our small books that we give as premiums are also faded and shelf-worn, but don't be insulted if you get any of these;—they're worth reading. We don't like to burn 'em, and yet want to get rid of them. We want to run them all out and start new; read what you can, and if you can't read them, give them away to somebody else.

The science of Phrenology offers no violence to Revelation; on the contrary, it is a powerful lens which, held over its texts, will bring out their true meaning.

LESSON IV

Of Tope's Professional Course in Phrenology.

Text-book: Combe's "Lectures on Phrenology."

We must now close up this author's books, but I would kindly ask you to dip into them as often as you can conveniently, for his earnest, resourceful, wide-minded knowledge is valuable in your business.

We begin this Lesson with Lecture XV, and if you will study it and Lecture XVI so thoroughly as to be able to give offhand every idea in them, you will have full "value received" for all the expense and trouble of both your Courses of Lessons. Let me insist on it, therefore, that you "take in" as much as you can of both of these chapters.

Questions:—

1. What is the first element in proper education? And on what does it depend?
2. Is the brain like a trumpet, or a piano-forte? Why?
3. Why should we consider Temperament in the training of children?
4. Explain the difference between Instruction and Training.
5. Why should the United States, of all nations, look well to its schools and sound education?
6. Why did the ancestors of America come over here?
7. Why should a true system of Mental Philosophy be thoroughly taught?
8. What would you consider a rational education for women? How near are they getting that education now?
9. Give a general explanation of how Phrenology will aid in the treatment of criminals.
10. Why should ministers and physicians both strive to promulgate a knowledge of Phrenology?

If the power to do hard work is not talent, it is the best possible substitute for it.

Body and mind ought to be cultivated in harmony, and neither at the expense of the other.

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If you were to make a new world, where would you make any changes over the one we have? Everything is contrived for the best;—the seasons, day and night, wood, water, coal, oil, gas, variety of animals and human kind, variety of foods, variety of scenery, etc., *ad infinitum*. Nature individualizes everything, and what if she did not? What monotony? What tiresomeness? How would we distinguish one from another? Behold the million billions of leaves that come forth every year—all with a distinct individuality—a purpose. And so on. We must not begin here to amplify. We could not do the faintest shadow of justice to the matter, if we did.

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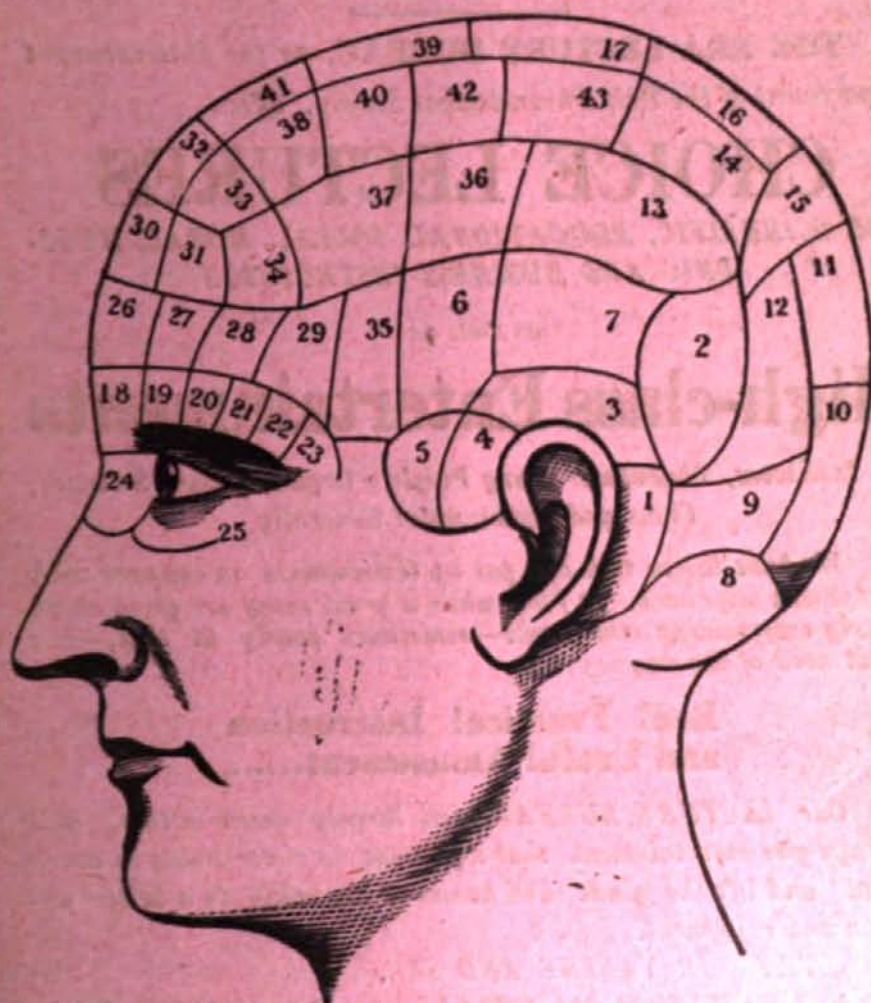
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No. 2.

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LESSON V.

ITS BEAUTIES AND BENEFITS.

36. As a Study.—Everything should be patronized or employed according to its usefulness. In proportion as Phrenology tends to important results, in the same degree ought it to be promulgated and applied. And by knowing how valuable it is, the student will be the more eager to learn it.

No subject is more interesting as a study. This of itself ought to commend it to the attention of people generally. If the study of *anything* is productive of pleasure; if the investigation of Nature's elements, curiosities and beauties, or the philosophy of her operations, affords one any enjoyment, then surely this science which deals with the very acme of creation must be a source of the highest possible gratification. Nothing can be better for disciplining the mind, or for preparing it for other work. In fact, it is *the great science* around which and to which all other sciences are but satellites,—because it treats of MIND. Mathematics, Physics, Geology, Astronomy, Language, &c., all have their values and their places, but Phrenology is as far above physical science as mind is above common substance. It deals with the highest purposes, developments and attainments of mankind, individually and collectively, in this life and the next. Certainly it should concern every one who aspires to any degree of self-improvement. Even only partially understood, it is naturally an interesting and pleasing subject. In the study of its principles, locating the organs, defining faculties, noting the signs of character and how they work out when you apply them to persons and portraits;—all this, and much more, becomes a highly fascinating matter that may be termed high-class pleasure.

We fully believe that if people generally could once realize how grand and useful Phrenology is, the majority of them would be anxious to gain a knowledge of it for the good it would do. Some of the most distinguished advocates of

this science,—George Combe, Andrew Combe, Charles Caldwell, and others,—were opponents at first. But, hearing lectures on it, they became converts, and, so far from ridiculing it longer, they stood forth the bold champions they were. And it must ever be with all intelligent persons who will take the time and pains to investigate it fairly. The Hon. Horace Mann said: "I declare myself more indebted to Phrenology than all the metaphysical works I ever read. I look upon Phrenology as a guide to philosophy and the hand-maid of Christianity. Whoever disseminates true Phrenology is a public benefactor."

Psychology has usually been regarded by students as "dry stuff." But not so with Phrenology. As a system of Mental Science, it is of such vast and far-reaching *practical* importance that to the earnest student of human nature and human life it is of irresistible fascination. Indeed, it is a subject that deeply concerns every man and woman who desires to make the most of life personally, or who takes any interest at all in the welfare and development of his race.

37. As a System of Mental Philosophy.—How much more simple and usable are, the definition of the mind, the classification of its faculties and the explanation of their workings and laws, on the phrenological plan, as compared with the mystified, inapplicable suppositions of Metaphysics! Instead of the Intellect, Sensibilities and the Will, we have forty-three or more faculties, classified into their general classes, and their properties all clearly defined.

The old school psychologists descanted laboriously about the Will, and taught that it is a single faculty. But Phrenology flaunts her torch-light and shows that the Will is no faculty at all, but depends upon the knowledge, prevailing inclinations and the incentives set before the mind of an individual; that it consists in choosing and directing the abilities, mental and physical; and that it is the result, not of one, but several faculties acting in conjunction. And so of other questions, as dreams, somnambulism, partial insanity, unequal talents, etc.

All science, being truthful, is harmonious. It is one inseparable web of truth or facts, woven from Nature's warp

Human Efficiency in Business.

Is there a Psychological Standard by Which We can Judge Human Efficiency?

BY JESSIE ALLEN FOWLER,

Vice President of the American Institute of Phrenology.

Business men tell us that the great problem which confronts them to-day is the sizing up of men and placing them where they belong. Many business firms have expressed to us a desire to re-adjust the work of their employes, in order to obtain better results.

Of course, their aim is to find a suitable standard which will enable them to select efficient employes to fill their high-salaried positions.

If we can measure a man's mental value by some practical standard, we can readily see how immensely useful such a method will become,—especially as man is the most complete mechanism in the world.

There are business systems for nearly every kind of equipment, but Man seems to be the last animal of which we make a study. Is it a wonder, therefore, that so many men miss their proper calling, when the educational system of to-day does not thoroughly endorse the possibilities of the children and guide them into the right channels.

The only system that can be worked out in a serviceable way for business men is the one that gauges the dominant factors of the mind in each individual case.

All classes of men—like Mechanics, Engineers, Artists, Architects, Book-keepers, Engravers, Doctors, Dentists, Lawyers, and Advertising Agents, as well as Managers, Superintendents, Buyers, Salesmen, Accountants, Etc.—have certain factors which single them out as being capable of "making good" in each of the distinct lines of work in which they engage; just as the tiles of a pavement have a certain pattern of design which can be repeated over and over again. It is just so in human agencies that a person can judge with approximate accuracy in what class an employe should be placed.

Men Who Are Sought.

Executive men, with active personalities, are wanted in every business to-day, and such men will be found to have a

high percentage of mental capability in a line of sense discrimination, organizing ability and practical judgment; and they must be alert, receptive and masterful. They must, in other words, have some powers uncommonly high or active in the scale of human values, and other powers only average in development. Every business manager imagines that he can "size up" the man he wants, and if he knew just how to judge of efficiency, he would more easily find what he desired. A Chart of Human Values is what he requires to guide him in selecting his men.

Very often a desirable clerk is dismissed because he is not rightly classed, while if he were properly understood and placed in a position for which he was adapted, he would be of double value to his Firm.

A man's business efficiency can be gauged, if an outline of his averages can be obtained; and it is a great art to handle men in such a way as to win both their trade and their friendship. There are as yet too few well-qualified people to fill superior positions, and too many to fill subordinate ones. As the demand becomes greater for the former, however, men will qualify themselves with care for such positions, as efficiency can be obtained only by a rigid self-examination and an aiming at ideals and standards, so that defects can be obliterated and the high-water mark reached.

All men seeking high salaries find it necessary, in these days of classified labor, to inform themselves as to their psychological fitness and preparation for their ideal work, and every business executive is recognizing the fact that he must know his fellow-men and classify each according to his temperament, type and mental qualities, in order to find the men he wants.

To do this, every Superintendent needs a simple, scientific and practical system by which he can estimate the efficiency of every individual person in his employ, to block out the work that is adapted to each, and on the other hand to select the right man for the work he wants accomplished.

It is quite possible to find out fifty or seventy-five per cent. of a person's qualifications, but the other twenty-five per cent. is often a total blank, an enigma or a puzzle; and in that twenty-five per cent. may be the dominant factor of the man's character, and it is this that is the all-important point to consider.

Efficiency to-day has to be special; for a Window-Dresser, who has artistic sense, possesses a very different equipment from the Salesman, who has pleasing manners, fluency of speech, and a knowledge of human nature.

Efficiency also has to be measured man by man, al-

though if fifty men are required to do one kind of mechanical work, they must all be equally proficient and have the same kind of equipment.

We believe that it is possible to arrange a System of Human Values in such a simplified way that a Business Executive can understand the requirements of persons for certain graded work.

Handling the Man.

Every separate line of work has its own standard of efficiency, and, therefore, every department has to be gauged by its individual requirements.

A Modern Business.

When we examine a Business Firm of to-day, we find that it consists of a Proprietor, Founder or President; a Treasurer, who attends to the finances of the Firm and supervises the income and the disbursements; a Manager or General Superintendent, who arranges the work of the employes; a Secretary to the President, whose duty it is to keep in touch with all matters of importance handled by the President; a Salesman, who either travels and sells goods by the wholesale or retails goods behind a counter; a Buyer, who selects the material that is to be sold; and an Accountant, who attends to the accounts of the Firm.

All of these distinct positions are filled by persons who are potentially different from each other in some essential points. Therefore, their scale of averages will be higher or lower, according to their equipment.

A Manager.

In an ideal Business Manager, one looks for a high percentage of executive ability, or a human steam engine. This is an essential, and he must rate high in this point, as well as in accuracy of details; while he should be low in egotism. Tact in handling delicate matters between customers and salesmen should be a strong factor; also intuitive insight into character, for without this he will be liable to make mistakes. Favoritism must be avoided, and a correct understanding of the mental value of each person under him is essential. A full degree of suavity is also necessary, as it helps him considerably to arrange matters, for sometimes too much abruptness on the part of the Manager has prevented a right adjustment of the work of his employes. He must treat business as a science and an art, and take a point out of the late Marshall Field's notebook,—namely, to judge of types by the face or appearance of a man.

Combined with these former high percentages of efficiency, we often find a high development of arrogance, self-

ishness and pride, which are undesirable and which augur seriously against his success.

It is important, too, that a Manager be thoroughly honest and trustworthy. Dependableness cannot be over-estimated. It is worth thousands of dollars more than mere "smartness." Therefore, the Manager should be honest, as well as clever, and a decided hustler.

A Buyer.

When we consider the efficiency of a Buyer (whether of silks, laces, furs, cottons, etc.), we see that many elements of mind go to form his character. His range of mental values leans on the side of judgment in expenditure, analysis of colors and materials, energy and expertness, interest in travel to select material, and sense of time or season in selecting goods. All of these points are essential in the work of a Buyer. His work is intensely interesting, but it will be noticed that he does not require a large percentage of language, or fluency of speech; for he has no call to expatiate on the beauty, texture or quality of the goods he handles, but his business is to use his eyes to see that everything is of the quality he wants. He must also know when, as well as where to buy his goods, as there are times and seasons when he must stock his warehouses to be ready for his travelers. A Buyer must have a high percent. of judgment of articles, and not allow fancy to lead him astray, or impulse to incline him to select what he cannot get rid of through his Salesmen. He need not be attractive in appearance or glib of tongue;—these elements need be only medium in the scale. Although he must be reliable, that he can be trusted to handle thousands of dollars conscientiously.

A Salesman.

A Salesman needs language to give him fluency of speech and capacity to interest his customer, but he must not talk his customer dumb. He should also appear well, as his personality is a *sine qua non* in business. An unpleasant countenance and an untidy appearance are never tolerated for an instant. He should be able to illustrate his point by some metaphor or picture to drive home his arguments.

Besides, the Salesman should have energy, honesty and good judgment, as a customer wants to be pleased when spending his money. In fact, some Salesmen are able to double their sales simply because of their pleasing manners, or by wearing the "smile that won't come off."

Mr. Ogden, formerly John Wanamaker's manager, once said: "Every salesman needs to have a thorough knowledge of Human Nature." So, the intuitional capacity of a Salesman should rank high, and the future Salesman will realize this as a dominant factor.

And so we might speak at length about others.

The Superintendent

Requires talent to adjust himself to every need of his work. He must possess many talents; as, executive ability, keen discrimination, judgment, color sense, and a keen sense of humor. These should range 80 percent.

An Accountant

Should have a fine blending of the mental and physical powers. His percentage of activity need not be large, but his integrity, concentration, memory of figures, calculating power, and order, should be high.

An Advertising Agent

Is of some importance in the present day, and requires special qualities to succeed well in his calling. He should express his ideas appropriately, have a keen sense of humor, and ingenuity and artistic taste to enable him to put his ideas together nicely.

The work of these and similar vocations have been depicted and described from capable persons in each line of work. H. I. Harriman once remarked, "I don't care what dress a person has on, but I am considerably gulped by the form of a person's head and face."

Phrenology at Teachers' Institutes.

Dr. John T. Miller, of Los Angeles, Cal., writes that he has been lecturing in California, Nevada, Utah, Idaho, Montana, and Wyoming. In Wyoming, he conducted a Teachers' Institute four days, giving instruction according to Phrenology; and received \$100. And he has been engaged to return next year to the same place at a similar price. At Butte, Mont., he has a guarantee of \$500 for ten lectures to be given at a teachers' institute next year.

This is a step that is bound to be followed up; for when those teachers hear Phrenology expounded by a master of it, they will throw their quondam Psychology away and have no other but the phrenological system. Phrenology has been tested and demonstrated so fully as the simple, yet profound, science of mind that there can be no mistake or doubt as to its great utility in education; and the only pity is that pedagogues have not found it out sooner;—or rather, that they have not been permitted by the educational hierarchy to give it time and investigate it as an aid to be employed in their school work.

Again, these steps taken ought to be a hint to managers of teachers' in our own State of Ohio, and some inducement to "try out" a little of the science, for the good of teachers. How would it do for Harrison and Carroll counties to at least investigate a little, and make an experiment of having a few talks on Phrenology at their institutes in the year of 1913? What about it?

Phrenology and Immortality.

It proves the existence of God and a life to come by the fact that man is endowed with faculties which give faith and hope in a future life, and worship for a Supreme Being. The endowment of these faculties would be a great inconsistency, if the objects of their gratification did not exist, for they are found developed to a greater extent in all the highest types of men.—*Prof. Thomas J. Morris.*

IMMORTALITY is a pretty belief, sustained by the highest science and the brains of the world. And it is a helpful post when struggling in the waters of spiritual and physical dissolution. Teach, O man! that somehow it is true.

MINUTES

**Of the Seventh Annual Meeting of the Ohio State Phrenological Society, Held at Mineral City, O.,
November 14th and 15th, 1912.**

The 7th Annual Convention of the Ohio State Phrenological Society, which was held at Mineral City, O., Thursday evening, Friday and Friday evening, Nov. 14-15, 1912, was quite well attended, both by members of the organization and the general public, and all present expressed a high degree of satisfaction with the work done and the very pleasing and instructive entertainment to which the people were so kindly invited.

Thursday afternoon, a large number of busts, crania and portraits for illustration and demonstrative purposes were arranged; and throughout the day the trains continued to bring in the officers and members of the Society from all over the country for the meeting Thursday evening.

The convention was held in the Reformed church, and when the speakers arrived for the opening session they were met at the door by the pastor, Rev. J. C. Stamm, who gave each of them a cordial welcome.

Rev. S. A. Corl of Navarre, president of the Society, called the convention to order in a brief, but very appropriate speech, after which a pleasing and instructive program was carried out, consisting of fine music by the Reformed Sunday School orchestra and choir, invocation by the Rev. Stamm, addresses by members of the profession, and delineations of character. Elder A. L. Garber gave an address on phrenological work in general. Then Prof. Tope explained "The Art of Delineating," using Mr. Andrews as an example. Mrs. English of Cleveland came next, and made a number of practical delineations. Another delineation of a boy was made by Prof. Tope, and the meeting closed by remarks and benediction by Rev. Corl.

The hits made in the delineations were the subject of general and most favorable comment, and the speakers all were strongly complimented.

Friday forenoon was taken up principally with business

matters pertaining to the Society. Many letters from distant members were read and discussed. The following officers for the coming year were elected: Pres., Rev. S. A. Corl of Navarre; v-pres., Elder A. L. Garber of Ashland; sec., Prof. M. Tope of Bowerston; treas., Atty. W. H. Host of Bowerston; and Mrs. Marion G. English of Cleveland, Rev. W. A. Hevlow of Bowerston, and Editor W. A. Pittenger of Dennison, were chosen as the executive committee.

The principal speaker at the Friday forenoon session was Reo Johnson of Columbia City, Ind. Several new members arrived during this session, and brief addresses were made by W. A. Pittenger, Rev. Hevlow, W. H. Host, and others. This session was fairly well attended. The place for holding the next annual meeting was not definitely decided upon, but it most likely will be at one of three places—Mineral City, Ashland or New Philadelphia, with reference to expense, convenience, etc.

In the afternoon, the chief speakers were Mrs. English, Editor Pittenger, and Rev. Hevlow. Others gave short talks. Mrs. English and Prof. Tope made delineations of a number of pupils of the local schools, which were very interesting and pronounced remarkable for their accuracy. While the older people were given a grand demonstration of practical phrenological work, the younger ones received valuable lessons and advice as to their characters, and how to become good and useful citizens. Mr. Pittenger read his address from manuscript, and so excellent was it that it will be published in pamphlet form by *The Phrenological Era*.

At the closing session, Friday night, the church building was crowded. Rev. Corl having been obliged to return home, the chair was occupied by Elder Garber, vice president-elect. The secretary read a special chapter, on "Psychical Telepathy," from Rev. W. H. Buchanan's new book, "Substantial Triadism," which was well received. This was followed by an able address by the Rev. Dr. Newton Moore of Wellington. Dr. Moore's subject was "Americanitis." He treated his subject in a scholarly and humorous style, but it was altogether too brief. Another highly instructive talk was given by Elder Garber, his remarks being illustrated

by a skull. After quite a number of delineations, more talks were made by the members.

Next, the Resolutions were read, and adopted; whereupon Prof. Wayne Moore, superintendent of the Mineral City schools, made a ten minutes speech. Prof. Moore spoke for the people of Mineral City, emphasizing their appreciation of the work of the Ohio Phrenological Society in their midst, which was confirmed by a rousing and unanimous vote of thanks by the audience. Mrs. English followed with some well-timed remarks and suggestions regarding the work of the Society.

After a few more concluding remarks by the chairman, and the benediction, the convention was closed.

Billy Sunday.

Wm. A. Sunday was born at Ames, Ia., Nov. 19, 1862. Was educated in the public schools and the Northwestern University. Married Helen A. Thompson of Chicago, in 1888. Was a professional baseball player from 1883 to 1890. Was asst. secretary of the Chicago Y. M. C. A. from 1891 to 1895. Became an evangelist in 1896. Was ordained a Presbyterian minister in 1902. Sunday's home is at Winona Lake, Ind., and his mother lives with the family.—*O.P. News*.

Russellites Outdone.

We have it in "black and white" that the Dowieites have beat the Millennial Dawnists by two years. H. L. Burnett of Zion City, near Chicago, claims that Dowie's prophecy that Christ would appear on earth in 1912 has been fulfilled, and that he is waiting in the old home of Dowie to reveal himself as soon as eight men shall have been selected by revelations to be his attending priests. While this is sucker bait, the thing is actually funny. What toad-brains some human forms have! And Russell's "wonderful" effusions are just as crazy.

Holy smoke! Uncineriasis, or ankylostomiasis, is due to a distinct species of the ankylostomum duodenale. A man with names like that in him might as well give up, first as last!

The Era—the journal you need—50c a year.



**W. H. HOST, Bowerston, O.,
Treas. O. S. P. Society.**

What Is Wrong with Young Men?

How many young men are feeble, and wearing glasses! Young fellows who ought to be stout and hearty, and so robust that colds and other physical ailments could never touch them! Something is wrong.

The editor of the *Era* was born with only one good eye, and a weak digestive apparatus. He worked hard all through early life, and hardly knew what play was. And in later days worked harder still, at both mental and physical labor. But he never wore glasses till nearly 50, and is to-day stouter than many at 30. What is the matter with these young fellows? As Gen. Sherman said, "They ought to be ashamed to be sick," or to be wearing glasses.

They were born with as good a life potentiality as the average. There's surely something wrong educationally, dietetically, sexually, hygienically, morally or workatively. What is it? Let them go to work to solve the puzzle. America wants *men*, not *invalids*.

These young men (and women too) ought to be able to eat a hearty breakfast every morning, and then be anxious for dinner and supper time to come. They ought to be full of life, and scarcely ever tired. And they ought not be satisfied with anything short of this standard. The vicious system advocated by Bernarr Macfadden and others has damaged thousands upon thousands.

Prof. Hawk, of the University of Illinois, who has been studying the subject for seven years, has decided that water drinking at meals helps digestion,—principally by utilizing the protein food, which is regarded as the most important function of digestion. Then, fluids help to digest the fats and throttle the bacteria that range along the alimentary canal and keep stirring up all sorts of tumults. So, the latest information is, not to let anybody scare you about drinking water at your meals. Just drink what you want, and forget about it.

Consciousness is the knowledge of what passes in the mind, the thoughts, sentiments and feelings. Culture is the cultivation bestowed on intellectual and perfective organs.—
J. O. Jones.

Cotton Seed.—A few cotton seeds planted inside the house now, and transplanted after frost, will prove a great novelty to yourself and friends. Enjoy seeing this beautiful plant growing in your own yard or garden. Send 10c for a liberal package of seed to Lynch-pharlis Co., Montgomery, Ala

I, for one, think it is time for phrenologists to break away from Astrology.—*C. H. Griffith, 313 McKean St., Butler, Pa.* [The Era has nothing to do with Astrology, except friendly relations with some of its friends. Like Phrenology, it ought to stand or fall on its own merits. Phrenology stands for the betterment of humanity, we know, and if we can reach and betterify some who have believed in Astrology, we have performed a friendly mission, at least.—Ed.]

Dr. Fellows' Booklet Will Tell You



How to become a healthy man sexually by his remedy.

It's a neat little book and will tell you about Youthful and Matured Excesses, Loss of Manhood, Wasting Discharges, Varicocele and Hydrocele &c. It sets forth the terrible consequences of these diseases and describes a simple effective Cure—a medicine to be applied on parts affected. Say where you saw ad. Price of booklet, 12 cts. in stamps. State your case in full. Address, DR. R. P. FELLOWS, Vineland, N. Jersey.

We can truthfully say that Dr. Fellows is a physician who cannot be excelled in treating Sexual Diseases. 35 years practice.

Made some interesting examinations during the last month.—*Prof. H. E. Corman, Rebersburg, Pa.*

Enjoyed reading your history of Phrenology.—*Dr. J. T. Miller, Los Angeles, Oal.*

The last account we had of Rev. Corl he was at his brother's at Fostoria, O., awaiting an operation on an eye for cataract. We hope to hear of his improved condition.

Your write-up, History of Phrenology, is very good. I am a great lover of Phrenology, and have made it a study for more than 40 years, doing some practical work at times. I keep in touch with it for the good I realize out of it in my everyday affairs.—*A. A. Tanner, Oakley, Idaho.*

Just received Jan. Era, and have read it through. I appreciate the "History of Phrenology" in this number.—*Prof. W. J. Elliott, McAlester, Okla.*

Others will be heard from later.

A Visit to Knox County, O.

By request and pre-arrangement, the Era editor made a professional trip to Fredericktown, Knox county, O., Monday, Feb. 3rd, and returned Friday evening following. We made thirty examinations, and as we ran out of charts, left work behind to do on another visit.

We found the people of Fredericktown highly interested in the science of Phrenology, and anxious to know the principles and practical benefits of it. And they are quite a friendly, intelligent and thrifty class of people. The town has something over 1,000 population, located on Vernon river. It has a fine location, and is nicely laid out which was done originally by John Kerr in 1807. We did not see an old-looking house in the place, and there are numerous shade trees. It must be a pretty place in the summer time. They have water-works and fine soft water, three churches, a large brick schoolhouse, a newspaper, and so on. Near the town are some interesting ancient fortifications and mounds.



J. B. FOOTE, FREDERICKTOWN, O.

Our visit was made in response to the kindly interest of Mr. J. B. Foote, president of the Foote Foundry Co., and some other friends, of Fredericktown. Mr. Foote and his

sisters had their attention awakened to the value of Phrenology some years ago, and having learned some of its principles and art, yet not having time to teach it themselves, earnestly insist upon their friends to take advantage of its benefits at the hands of those who profess to be able to apply it. At Mr. Foote's home, he and his estimable wife received us with marked hospitality. In our conversation, we were shown a large portrait of a deceased sister, which caused us to remark that it very much resembled Henry Ward Beecher and his sister Mrs. Stowe, when we were informed that they are related to the Beechers. Mr. Foote is a large man, weighing 212 pounds, height 6 feet, brown hair, blue eyes, and head $23\frac{1}{2} \times 15\frac{1}{2}$ inches. He is decidedly of a philosophical and mechanical turn, and he also has the artistic flavor to the foregoing talents. He has painted many portraits of distinguished persons, and does freehand drawing and painting. He looks a great deal like Thomas A. Edison, but we think he is a more congenial man than Edison.

Mr. Foote is the inventor of about 25 different patents, largely of novelty and labor-saving devices. He employs in the foundry from fifty to a hundred hands. They manufacture church, school and farm bells, hardware specialties, and concrete machinery and molds for making cement blocks, silo blocks, cement brick, drain tile and sewer, cement fence posts, etc. The bells made at this foundry have become famous for their beauty of tone, as well as strength, durability and volume of sound. We advise any one contemplating the purchase of any kind of bell to get terms on the Fredericktown, O., bells before buying elsewhere. And as the concrete business is just in its infancy, but come to stay, any enterprising young man could buy a machine or two and have a profitable life pursuit at making concrete work. And it will largely repay any farmer to purchase a block-making machine to make building material for his buildings. And the machines are cheap in price. If you need building blocks, fence posts or other cement supplies, write to the J. B. Foote Foundry Co., Fredericktown, Ohio, for descriptive catalogue and price-list.

Associated with Mr. Foote in a business way is his niece, Miss Hermie Lewis, who conducts an establishment

for manufacturing poultry supplies. One of the most novel and useful articles manufactured is the medicated or disinfectant nest egg which kills and keeps away lice from the chickens. This is one of this young lady's own inventions, and the eggs are positively guaranteed. They are put up in nice boxes at 5c apiece or 60c a dozen, by mail or express prepaid. At wholesale prices for less, of course. We secured one as a present to bring home with us.



Then they make galvanized brooder coops, drinking fountains, feeding hoppers and troughs, rat-proof coops, egg testers, grit mortars, and so on. These are in great demand and they ship several car-loads annually to purchasers. From ten to twenty hands are necessary to run the business. Just now is the rush season, and orders come in thick and fast.

Phrenologically, Miss Lewis is a remarkably energetic young lady, of vital temperament, a wide head, and weighing about 180 pounds. She is above the average in handsomeness, and is well qualified to lay out and superintend the work of others, as well as to do a plenty herself.

Knox county was named after Gen. Henry Knox of the Revolutionary War and Secretary of War in Washington's cabinet. It was organized in 1808, and contains 540 square miles. Mt. Vernon, on the Kokosing river, is the county-seat, population 9,000. In early days, it was a great place for Indians to trade, as great numbers of them camped on the river banks. Passing through it on the B. & O. Ry., we could see up many of the streets that presented a fine appearance. It is one of the finest cities in Ohio. The Magnetic Springs, two miles north, is a noted health resort.

Read Dr. Fellows ad on page 46a, and try it if you like.

Writing Everywhere.

By Dr. Louise Alden.

Written for The Phrenological Era.

There is writing everywhere!
 In thy hand, thy foot, thy head;
 In thy pose, and poise,
 In thy look and voice,
 In thy grip, and in thy tread.
 In thy accents, high or low,
 In thy gestures, quick or slow;
 In thy movement, and thy motion,
 In thy mode of locomotion;—
 And the writing may-be-read!

Yes; there's writing everywhere!—
 In the leaflet on the tree,
 In the sky, and air,
 In the daylight fair;
 In the voice of bird and bee.
 In the mountain's dizzy height,
 In the night stars gleaming bright,
 In the ocean's ceaseless rattle,
 In the lowing of the cattle;—

So, read the "Book of Life," dear heart;—
 The writing that's writ for thee;
 And learn of thy lasting heritage
 From the leaves of Life's great Tree;—
 'Twill comfort your heart in the shadows,
 As thy soul learns more of God;
 And thy feet shall walk in sweet meadows,
 Where before on thorns they trod!

317 Madison St., Waukegan, Ill.

I admire the way you talk through your paper. You express yourself as though you were talking from the shoulder. Give the Era a bigger scope.—*Harry Stauff, Coquille, Or.*

I am delighted with your magazine. Judging by its contents, you are as enthusiastic as ever.—*Allen Haddock, San Francisco, Cal., 1277—11th Ave.*

The Character Builder

(Now in its 26th year)

Is devoted to Health Culture, Phrenology, Physiognomy, Psychology, Eugenics, Ethics of Marriage, Heredity, Etc.

Monthly. 10c a copy. \$1.00 a year.

DR. J. T. MILLER, Editor, 125 W. 22nd St., Los Angeles, Cal.

Some months ago a holy roller woman undertook to walk on the water of a river in Georgia; in ten minutes she was drowned. How strange it is that people seek demon spirits for the salvation of the Lord.

Genius from Strong Faculties.

Faculties are possessed in different degrees of power by different individuals, and also by the same individual; and, though it is possible to cultivate a small or weak faculty, or restrain a large one, so as to greatly improve or modify its action, genius or great mental gifts are usually innate qualities, born with the individual, or brought out by culture or special circumstance.

The formation of the head affords to the properly-qualified examiner such positive indications of the location, size, and degree of functional power of the mental organs as to admit of an accurate estimate being made of all the mental characteristics, the moral and social dispositions, and the intellectual capacities of all persons possessing healthy brains.
—*Prof. J. M. Severn, Brighton, Eng.*

Wherever the lung tissue is not fully opened up by inspired air, there it is bound to become diseased, sooner or later. The importance of deep breathing cannot, therefore, be too strongly emphasized.—*Dr. T. M. Nair, S. India.*

Teacher—Johnny, can you describe the spinal column?

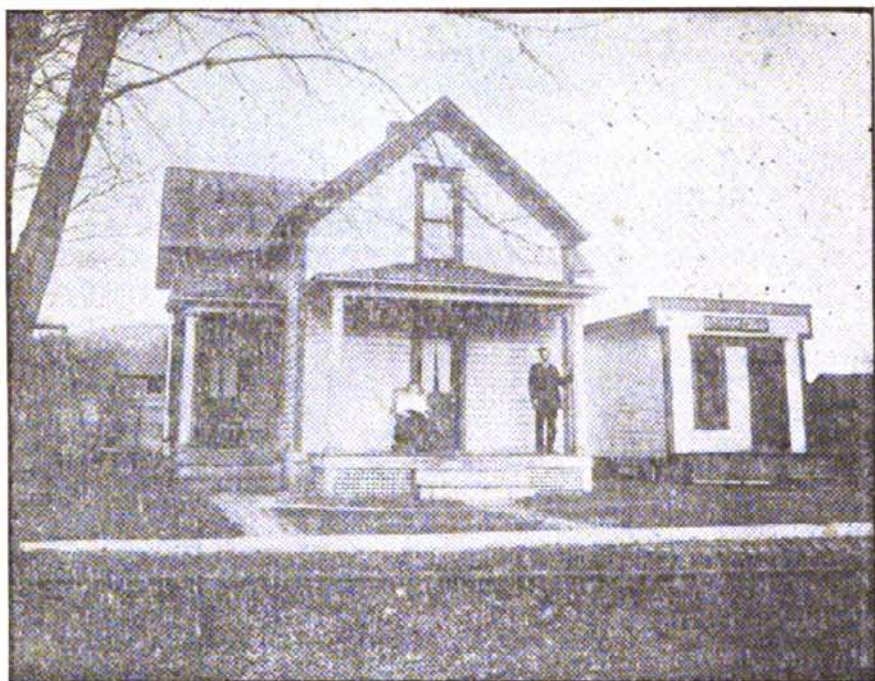
Johnny—Yes, ma'am. It is a long bunch of bones extending up and down through the body. Your head sets on one end and you set on the other.

Teach two crickets to fight, and then you can have cricket matches.

"The Daisy Charm" is a new piece of sheet music by Mrs. Marion Ghent English of Cleveland, O., 2183 E. 74th St. Price, 25c. Send for a copy. Mrs. English is one of Ohio's lady phrenologists.



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Vol. IX.

FEBRUARY, 1913.

No. 2.

No matter whether or not you do or say a thing, some one will find fault;—so, just “keep a-going.”

S. S. Teacher: Now, boys, why do people believe me a Christian?

One of the boys: 'Cause they don't know you.

The following Conditions and Measurements are usually taken into consideration in phrenologically diagnosing character and giving advice:

Conditions & Measurements.

AGE.....yrs.

Birth to 7, Infancy; 7 to 14, Childhood; 14 to 21, Youth; 21 to 28, Mating; 28 to 40, Prime; 40 to 70, Seniority; 70 on up, Senility.

WEIGHT.....lbs.

The average weight of men is 135 lbs.; of women, 120 lbs.

Children at birth weigh: males 9 lbs., females 7 lbs.; at three years, 32 and 28 lbs. respectively; at seven years, 56 and 50 lbs.; at thirteen, 84 and 60 lbs.

HEIGHT.....ft.....ins.

The average height of men is 5 ft. 8 ins.; of women, 5 ft. 4 ins.

Children at birth, 1 2-3 ft.; three years, 3 ft.; at seven, 4 ft.; at thirteen, 5 ft.

COLOR OF HAIR.—...Black, ...brown, ...dark brown,
...light brown, ...auburn, ...amber, ...white.

COLOR OF EYES.—...Black, ...brown, ...hazel, ...dark blue
...light blue, ...dark gray, ...light gray.

SIZE OF HEAD.

[With tape-line. Check off the proper number.]

	7	6	5	4	3	2	1
	V. Large.	Large.	Full.	Average.	Modest.	Small.	V. Small.
Circumference—	...24	...23	...22	...21	...20	...19	...18
Vertical Arch—	...15½	...15	...14½	...14	...13½	...13	...12½

[With calipers. Check off the proper number.]

Ear Diameter.—	...6½	...6	...5¾	...5½	...5¼	...5	...4¾
Backhead—	...5	...4¾	...4½	...4¼	...4	...3¾	...3½
Intellect.—	...5½	...5	...4¾	...4½	...4¼	...4	...3¾
Tophead.—	...5½	...5¼	...5½	...5¼	...5	...4¾	...4½

ORGANIC QUALITY.

The KIND of material of the body as regards fineness and coarseness.

...7-excessive ...6-fine ...5-excellent ...4-average ...3-moderate ...2-low ...1-coarse

ORGANIC STRUCTURE.—Vital... Motive... Mental...

This is the condition of the body as to size, shape and proportion. There are three systems of organs: The Nutritive, embracing the stomach, lungs, blood-vessels, and contiguous organs, termed the Vital Temperament; the Mechanical, consisting of the bones, muscles, ligaments and tendons, called the Motive Temperament; and the Nervous, comprising the brain and nerves, denominated the Mental Temperament.

The weight and plumpness, compared with the height of body and size of brain, form the basis for judging of the Vital System. The height, with the color of hair and eyes and size of bones, are the signs of the Motive System. And the size of brain and fineness of texture constitute the foundation for deciding the degree of the Mental System.

HEALTH; Weak Organs.— ...Lungs, ...stomach, ...heart,
...liver, ...kidneys, ...bones,nerves,eyes,ears,
...throat,circulation,

ACTIVITY.—Flashy,agile,restless,deliberate,
....slow,lazy,slothful.

Mental Activity arises from a combination of the highest degrees of the Mental and Vital Temperaments. Physical Activity arises from a combination of the highest degrees of the Mental and Motive Temperaments.

Directions for Self-control.

To Restrain a faculty or set of faculties, remove the stimulus from it and stimulate other faculties by changing the circumstances and attention, and thus divert the blood from the part of brain formerly exercised. When you feel the impulse of a faculty coming on, quickly and positively pull another lever, so to speak, to offset it.

To Cultivate weak faculties, one must draw them into use by will-power or force of circumstances. Sometimes it is necessary to force them to act, but to do so is all the better for the health and general welfare of the person.

A Cough.

A cough is a sign of wrong conditions, not a disease in itself. The act of coughing consists of one or more short and forcible expirations of air from the lungs. The causes of coughing may be direct, or indirect. Coughs vary in sound. We have in

1. Whooping-cough the "whoop."
2. Hysteria the "hark."
3. Pleurisy the "shallow" cough.
4. Early consumption the "hack."
5. Advanced consumption the "hollow" cough.
6. Nerve irritation the "clanging" cough. And
7. Throat complaint the "dry" cough.

The hygienic treatment for a cough is mainly nose-breathing of pure air, night and day, taking long breaths before every meal. Throat cough is often relieved by sucking an acid lozenge, a gum drop, or even by a sip of water. Unnecessary cough should be stopped by deep breathing and by a strong determination to suppress it.

The Spelling Book at Wellesley.

More than half of the young women at Wellesley College have been found deficient in ability to "spell well." Six hundred students are to give up their Saturday afternoons, as well as other recitation periods of the week, to drills in orthography. While the whole undergraduate body is made to understand that bad spelling will no longer be tolerated, that a bachelor's degree will be denied those who shall neglect or ignore the forms of written words.

What ails the schools that prepared these charming young ladies for college? Their trouble extends back to the grammar schools, to the elementary schools. Perhaps the pupils were not altogether to blame. The methods by which correct spelling is taught have changed. The days of the "spelling bee" are past, when every pupil learned by emulation the difference in the endings of "assessable" and "collectible." The present generation of college women were taught to read before they learned the alphabet. They never learned to read letter by letter, as John Ruskin advised, but were taught instead to "skim" their words and sentences in a fashion that left no time for intensive application to the very forms and characters. The classes in spelling and punctuation at Wellesley will have able teachers, no doubt,

who will do their best to supply the deficiencies of the fourth and fifth grades. They have a sorry task.—*New York Times*.

The *main* trouble is in the primary department of the present American school system. The *method of teaching* is not based upon the *true laws of mind*; and the evil is not confined to Wellesley, but is as widespread as the method is practiced. The infernal Word Method of teaching Reading, imported from Germany, is what does the harm,—is *the great cause* of the prevalent ignorance of Orthography. As long as this method of teaching Reading is employed in the public schools, just so long will boys and girls enter college unable to spell correctly.

The condition is indeed a sorry one. For when an editor wants a proof-reader or help in editorial work, or even a type-setter or correspondent, young men and women, graduates of high schools and colleges, “fall down” in spelling, punctuation and dividing words. And publishers have a hard time to get anybody they can trust in the very essential details of good printing. Nor do these youngsters have the requisite equipments for an ordinary banking office or positions in the mercantile world. Stenographers and typewriters and reporters by the thousands are wanted in offices and forums and rostrums, but they are not easy to find who can spell and punctuate correctly. They are incompetent in *everything*, because they have *never learned* the true art of SPELLING and READING.

And to go back and try to learn to spell after having gone through school is surely as big a *joke* on the officials and teachers that operate the lame system as it is a *defect* in the victimized pupils. What a handicap all through this time! Nor can it be fully overcome now, let them try ever so hard, as it could have been easily done at first.

The *ONLY* way to make good scholars and stop this howling about poor spelling is to *start* them right. And that is by the old-fashioned *analytic and synthetic* methods of spelling by elements—letters and syllables. Whenever a primary teacher will teach Orthography completely as *Orthography is*, and show the true relation between Spelling and Etymology, then you will have a GOOD primary teacher, and

not till then. Instead of blunting and stunting and murdering children's minds, and killing time, as now done, let them go at it according to correct scientific principles. Words are composed of elementary sounds, which have letters as signs. Teach the sounds and signs, single and in combination; how to put them together and take them apart; how words are derived from other languages; syllabification; accent; etc., *and stop over-crowding school studies.* Then a child can *help himself* to become a scholar, and this devilish uproar about faulty modern education will cease.

Educational Smart Alecks may pooh-pooh at this, if they like; but if they are not too hidebound and too far gone with hisalutin bosh, they will come to it and follow these suggestions. They should quickly quit hoodooing innocent American children at a big cost to parents. The simple accomplishments of reading and spelling are necessities almost equal with walking and talking, of which none should be cheated. The *normal* method by which to fortify a child with these elementary things is the analysis and construction of words by their elements and relations, which process makes learning a *pleasure* by giving natural exercise to the mental faculties.

We have no special interest in the schools now, as we once had when our children attended them, but make these remarks because we hate to see an injustice going on with other children, and because we know from extended observation and careful study of the matter, having been a teacher for many years, that the work of our schools are seriously abortive for the reason that it is not founded upon correct mental science.

Character in Poultry.

Different chickens have different dispositions, and they correspondingly look different in organization. This is phrenological. It applies as well to turkeys, geese, ducks, and the whole fowl family. It is a LAW running through all Nature. It is found in the hog tribes, among dogs and cats, in the bovine species, and in horses. Sheep, the wild animals, and wild and tame men, "every living creature" or animate object whatsoever—all come under this law.



CORNISH INDIAN GAME.

Temperament is a system of organs, or an apparatus. There are three classes of organs in every animate creature—the bones and muscles, the stomach and lungs, and the brain and nerves. A predominance of any one of these classes or systems influences the action of the whole make-up in a peculiar manner, and when such a predominance is found, the creature is said to be of that Temperament.



BUFF COCHIN.

The amateur in Phrenology can readily recognize the difference in looks among the three illustrations given in this article. They show the distinct typical temperamental forms. No. 1 is the Motive Temperament,—mainly muscles and bones. No. 2 is the Vital Temperament,—fat from strong digestive organs. No. 3 is the Mental Temperament,—excitable from predominant nervous system.



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Tens of thousands of young men fill prisons who might be filling honorable places in life, had they been properly directed as boys. Who is responsible? Who should see to it to prevent such perversion in the future?—and the waste, disgrace, and suffering! Phrenologists, awake!

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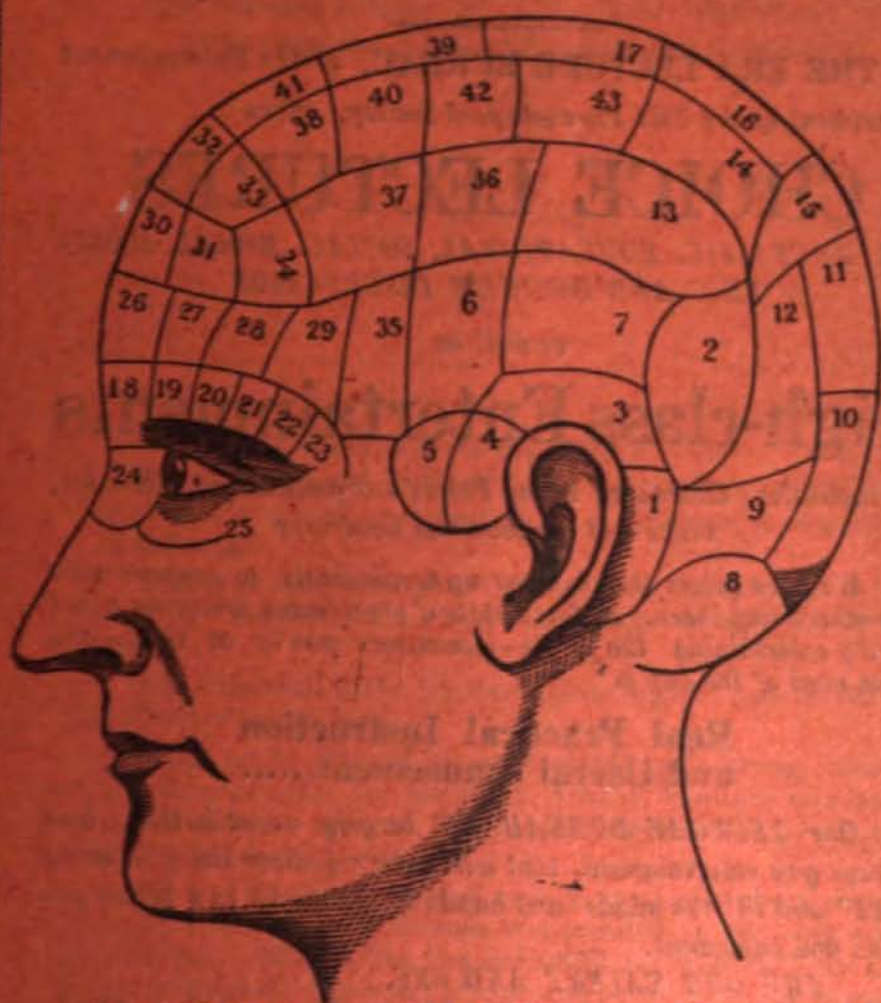
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No. 3.

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—OF—

As Given by

Date.

This chart is marked on the scale of 1 to 7.

The person examined will understand that 7 is *excessive*, 6 is *strong*, 5 is *good*, 4 is *average*, 3 is *moderate*, 2 is *weak*, and 1 is *deficient*.

The examiner will place an x before the figures or items which he believes describes the person whose character is analyzed.

The location of the phrenological organs can be seen on the Phrenological Map.

Weak parts should be cultivated and strong ones restrained, generally, for harmony, health, strength and beauty of constitution. Hence, be sure to assiduously practice the rules for personal culture.

All are kindly cautioned not to treat this chart carelessly. We feel that our friends are entitled to the best we can give them. But, after the curiosity has worn off, so many seem to neglect the most important part, viz: the IMPROVEMENT it suggests. No chart will do much, unless earnestly studied and applied.

To make it as plain as possible to those not familiar with Phrenology, explanatory notes are made where they seemed necessary.

Physiological Conditions.

There are certain conditions and measurements that must be taken into consideration as a basis for diagnosing the manifestations and capacities of character. Care should be given in noting these, and, when rightly done, there can be no mistake made in predicating results. Some capacities may be **DORMANT**, but the properly-qualified examiner can point them out, and, as every cause has its effect, they will respond when awakened.



ORGANIC STRUCTURE.

This relates to the **BUILD** of the physical organization. Houses may be one or more stories high; and square, round, rough, symmetrical, etc., as the case may be. And persons also have different forms and characteristics.

There are three classes of bodily organs whose variations in strength produce these forms, viz: The bones and muscles, including the ligaments and tendons, constitute the frame-work or **Mechanical System**; the stomach, lungs, blood-vessels and contiguous organs make up the **Nutritive System**; and the brain and nerves compose the **Sentient System**.

The condition of the body as regards the relative strength or proportion of these systems is called a **TEMPERAMENT**. Hence, when any one of these classes of organs strongly predominates over the other two, the person is said to be of that Temperament; as, the **Motive, Vital, or Mental**; and when any two are equal or close together, the combined names are given, with that of the stronger first, as, the **Motive-Vital, Motive-Mental, Vital-Motive, Vital-Mental, Mental-Motive, and Mental-Vital**; and when all three are equal, it is termed a **Harmonious or Balanced Temperament**.

All the Temperaments respectively affect the mental manifestations in a peculiar manner, and correspondingly have their external indices and peculiarities, which, of course, must be understood, in order to delineate character correctly:

AGE.....yrs.

Birth to 7, Infancy; 7 to 14, Childhood; 14 to 21, Youth; 21 to 28, Maturing; 28 to 49, Prime; 49 to 70, Seniority; 70 on up, Senility.

HEIGHT.....ft.....ins.

The stature and size of bones, with the form and color of hair and eyes, are the main signs of the **Motive Temperament**. The scale is as follows:

	Excessive.	Strong.	Good.	Average.	Moderate.	Weak.	Deficient.
	7	6	5	4	3	2	1
Men,	6 ft 2.	6 ft.	5 ft 10.	5 ft 8.	5 ft 6.	5 ft 4.	5 ft 2.
Women,	5 ft 10.	5 ft 8.	5 ft 6.	5 ft 4.	5 ft 2.	5 ft.	4 ft 10.

Children at birth, 12-8 ft.; three years, 3 ft.; at seven, 4 ft.; at thirteen, 5 ft.

WEIGHT.....lbs.

The weight and plumpness, compared with the height of body and size of brain, form the basis for judging of the Vital Temperament. The following are the standard weights:

	7	6	5	4	3	2	1
Men,	200 lbs.	180 lbs.	160 lbs.	140 lbs.	130 lbs.	120 lbs.	110 lbs.
Women,	190 "	170 "	150 "	130 "	120 "	110 "	100 "

Children at birth weigh: males 8 lbs., females 7 lbs.; at three years, 32 and 28 lbs. respectively; at seven years, 56 and 50 lbs.; at thirteen, 84 and 90 lbs.

Weight is the chief index of health and vitality, and determines suitability for various kinds of occupation.

Pugilists have four weights: Feather weight, 115 lbs. and less; light weight, 115 to 133 lbs.; middle weight, 133 to 154 lbs.; heavy weight, 154 lbs. up.

COMPLEXION—

...**PALE BLONDE.** Very light hair, sickly or bloodless skin, and light blue or light gray eyes.

...**FAIR BLONDE.** Delicate white skin, with slight red tinges on the cheeks and lips, amber or light brown hair and gray or blue eyes.

...**RUDDY BLONDE.** Full-toned healthy skin, brown or auburn hair; dark brown, blue or hazel eyes; and deep rose-color in cheeks and lips.

...**FAIR BRUNETTE.** Clear skin, dark hair; dark blue, hazel or brown eyes; slight pink tints on the cheeks; a blonde-brunette compound.

...**PALE BRUNETTE.** Deep brown or brown-black eyes, dark brown hair, pallid skin, with no red in the cheeks.

...**FLORID BRUNETTE.** Jet-black (sometimes kinky or straight) hair, black eyes, a rich-tone copper-colored or dark skin, and positive redness in the lips and cheeks.

...**SALLOW BRUNETTE.** Olive-colored or yellowish skin; dark eyes, with the white saffron or brass colored; and black or brown hair,—woolly, wavy or straight.

TYPE OF NOSES—

...**Roman**—Quite prominent bridge, and large; *positive*. Great energy, aggression and love of royalty; the Conqueror.

...**Semi-Roman**—American or patriotic type; *positive*. Forceful and active; the Hustler.

...**Jewish**—Broad aquiline, or hawknose; *positive*. Commercialism, apprehension and shrewdness; the Merchant.

...**Secretive**—Wide or broad wings next the face; *positive*.

Concealment and reticence; the Actor or Detective.

....Greek—Straight from root to tip; *neuter*.

Refinement and taste; the Artist.

...Celestial—Continuous concavity from root to tip; *negative*. Inquisitiveness and pertness; the Questioner.

...Snub—Short and slightly turned up, Snubo-Celestial; *negative*. Childishness and passiveness; the Dependent.

...Pug—Flat, short and thick; Snubo-Jewish; negro or baby nose; *negative*. Animality and undevelopment; the Dolt.

...Melancholic—Long-pointed downward; *negative*. Apprehension and despondency; the Pessimist.

BRAIN VOLUME:.....inches.

[With tape-line. Check off the proper number.]

7	6	5	4	3	2	1
Excessive.	Strong.	Good.	Average.	Moderate.	Weak.	Deficient.
Circumference:						
24 1-2	24 1-2	23 1-2	23 1-2	22 1-2	22 1-2	21 1-2
20 1-2	20 1-2	19 1-2	19 1-2	18 1-2	18 1-2	17 1-2
Vertical Arch:						
16 1-2	15 1-2	15 1-4	14 1-2	14 1-4	13 1-2	13 1-4
12 1-2	12 1-4	11 1-2	11 1-4	10 1-2	10 1-4	9 1-2

BRAIN SECTIONS—

[With calipers. Check off the proper number.]

7	6	5	4	3	2	1
Excessive.	Strong.	Good.	Average.	Moderate.	Weak.	Defl.
Ear Diam:...	6½	6¼	6⅓	6⅔	5¾	5¼
Tophead:...	6¼	6⅓	6⅔	5¾	5¼	5⅓
Intellect:...	5¾	5¼	5⅓	4¾	4⅔	4¼
Backhead...	5½	5⅓	5¼	4¾	4⅔	4¼

The size of brain compared with that of the body, the shape of the face and fineness of texture, constitute the foundation for deciding the degree of the Mental Temperament.

Children's heads, as a rule, measure more behind the ears than in front; but as their minds develop the fronthed fills out fuller.

The foregoing measurements show that the person for whom this chart is made possesses general traits of mind in the relative degrees marked as follows:

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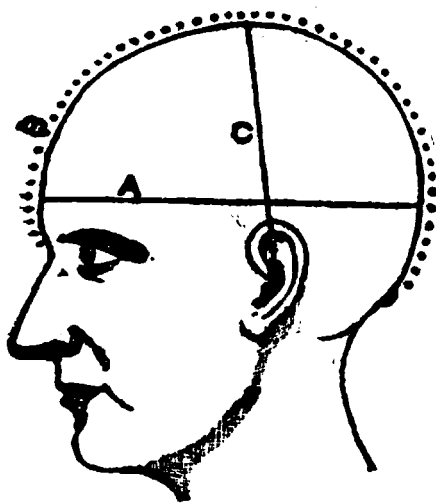
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YOUNG MAN, THIS CALL IS TO YOU!

Will You Get Ready to Reap the Harvest?

In every section of this vast country the benefits of the God-given science of Phrenology are needed. There are tens of thousands whose ambitions should be kindled and lives inspired by the wholesome philosophy. Tens of thousands who should be put on the "right track" to success and usefulness--and saved from failure. Tens of thousands who need missionaries to go and touch them and cause them to "make good," many of whom would surprise themselves and surprise the world.

SOMEBODY OUGHT TO GO. It is difficult to speak with moderation concerning a work of such vast importance. It is saddening to contemplate how much of humanity is going to waste, and suffering, because they have not the light and counsel which Phrenology imparts. Yet the world is surely, though slowly, waking up. It is only a question of a short time when the science will be utilized in all the practical affairs of life. It would be much more so now, had we more honest, enthusiastic and unselfish practitioners to teach and apply it. Let our friends learn the science and be ready to reap the harvest! Why *lag* where you may *lead*?

There is no occupation that can be considered of higher grade, so far as possibilities of profit are concerned, or more influential in the matter of promoting the progress of the world and elevating mankind, than the profession of Phrenology. To be sure, it has its obstacles and trials, and requires pluck and perseverance and work. But there is *no* line of labor worth while nowadays that affords you "flowery beds of ease." If one desires to travel around over the country this is just the thing,--like the Great Teacher, you "go about doing good." Or, if you prefer to stay in one place, you can do so, work outward from around you in a circle, and find constant demand for your services. It can be learned in a comparatively short time, *at small expense*, and, when learned, you can be in practice at once.

The people of this country, if they once realized the great value of the science, would urge you to prepare for this work. We insist on it, because we know you will be more than thankful you did. Think it over, decide, and try it!

Heads—Large and Small.

Prof. J. Millott Severn, one of England's leading phrenologists, is doing a great work for the science by publishing sketches of noted persons in a number of the best journals of the world. He lately gave a sketch of Mr. Lloyd George, M. P. He shows that by mind exercise his head has increased fully $\frac{1}{2}$ -inch in ten years, the increase being mainly in the intellectual lobes. His head measures: Circum., $23\frac{1}{2}$ inches; ear diam., 6 1.5; length, 7 7-10; width at Ideality, 6.

In an article in *Printers' Ink* the Prof. says that Mr. Bart Kennedy's head increased from $23\frac{1}{2}$ to 24 inches in twelve years, he having written over a dozen books in that period. He further says:

Nineteen inches in an adult usually represents a weak, incapable character; while those of 18 inches and below are, as a rule, decided idiots—entirely lacking in brain capacity, and consequently irresponsible.

Many of the best literary types of head that I have examined vary from a little under 23 to $23\frac{1}{2}$ inches. Beyond this measurement and up to $24\frac{1}{2}$ inches we find men of powerful intellects. Seldom do we find heads in a healthy state larger than that. When beyond 25 inches, we begin to look for hydrocephalic tendencies.

The circumference of M. Paderewski's head is $23\frac{1}{2}$ inches; that of Kubelik is $22\frac{1}{2}$; Mark Hambourg, $23\frac{1}{2}$; George Robey, $23\frac{1}{2}$; William T. Stead, $23\frac{1}{2}$; Harry Lauder, $23\frac{1}{2}$, and his is one of the longest heads I ever examined; Robert Blatchford, $23\frac{1}{2}$; Dr. Sir Robertson Nicoll, $23\frac{1}{2}$; the late Mr. Wilson Barrett, 24; Sir George Alexander, 24; Sir Hiram Maxim, 24; Sir Ernest Shackleton, $22\frac{3}{4}$; Dr. Russell Wakefield, $23\frac{1}{2}$; Dr. Clifford, $23\frac{1}{2}$; Hennifer Heaton, $24\frac{1}{2}$; Prince Ranjitsinhji, 22; C. B. Fry, $22\frac{1}{2}$; the late Dr. Joseph Parker, $24\frac{1}{2}$; Rev. R. J. Campbell, $22\frac{1}{2}$; though I dare say Mr. Campbell's, Ranjitsinhji's and C. B. Fry's heads are larger now than when I examined them ten or twelve years ago.

The long-headed person is fast usurping the wide-headed individual.

Technical education which leaves out of consideration the building of character is of small profit to the pupil.

It is no indication of a man's worth that he is arrogant and overbearing, but merely a proof of too much ego in his cosmos.

The Tuberculosis Craze.

It makes us feel like saying something when we see so much gush in the papers about preventing tuberculosis, and asking the honorable Legislature of Ohio for \$25,000 to squander on "a State division of tuberculosis under the direction of the State board." It is claimed that 7,000 die from this disease yearly in the State.

Suppose, now, that that many do die. What better methods can the proposed "division" give than we already have? Physiology is taught in the schools. Yet in these school-houses every pupil almost sits at consumption-breeding desks and in improperly-ventilated rooms. And they keep their brains and nervous systems on a strain at the expense of their lungs and other vital organs for nine months of the year; at the age too when boys and girls ought to have a little time to grow into healthy men and women!

And how does this august "division" propose to prevent children from getting their feet wet, or from running in the cold, or from wearing thin shoes and stockings, and from doing other things to cause pneumonia, colds, catarrh, and consumption? Unless they organize a police force to stand guard over Young America, they'll never accomplish it with ten times \$25,000.

It has been decided by good authority that Prof. Friedman's much-heralded serum for consumption is a failure. And no wonder! Any set of men that will claim consumption can be produced by a germ (!) communicated from one person to another like a bedbug or louse and is in all cases due to such animals, ought to be fed on them for a week and bored for the simples. *Don't they know* that tuberculosis comes from precisely the same causes as colds, catarrh and fevers—a disarrangement of the fluids in the organization. Chills, damps, improper clothing, improper or insufficient exercise, too much mental work, lack of breathing,—NOT GERMS,—induce consumption. And the way not to have it is to avoid these conditions. Angels may do this, but the most of young humanity will take chances on them, and some old humanity will do the same in this changeable climate of Ohio.

And you'll have a big job on hands, Doc. You will have to regulate the weather to make it equable and salubrious; you will have to revise the occupations of men and women, some of which tend to injure the stomach, lungs and skin, and induce consumption; you will have to rectify the educational institutions of our land, which are a most prolific cause of consumption; you will have to reform men and women as to what they eat and drink, because the human constitution must be kept properly balanced by food, and this is not now done; you will have to stop the use of tobacco, cigarettes, beer and whisky; you will have to prevent bad marriages that breed bad progeny, divorces and other awful conditions of home-life; and you will have to forestall sexual abuse among the married and unmarried, which saps the vital fluids and organs and disarranges the functions generally in favor of tuberculosis.

Can you do any of these things, Doc? If so, go ahead and spend the money, but don't spend any superficially and foolishly. The people work hard to get it.

Some Phrenological Experience.

By a Western Phrenologist.

I am going to give you some of my experience here during the past year:

About a year ago, a dining-room girl in the hotel where I stopped requested an examination. I told her she was adapted for a dressmaker and designer. She took my advice and prepared herself for that line of work. I received a call from her Sunday last, and she thanked me very much. She said she is in love with her work; and I guess she is, for she showed me a check for fifty dollars for designing and cutting a costume for a lady who was visiting in Fargo from the West.

In January of this year, I told one of our local school-teachers that she would be quite apt to go through the matrimonial woods, then turn around and take a crooked stick. Recently I was informed that she is engaged to one of the most worthless specimens of humanity that ever lived and is to be married at the holidays.

Last February, I was called to examine two members of a business firm; and I told them that they would not be partners a year from that day. They laughed and made all kinds of fun, but to-day they dissolved. It took them just

twenty-five minutes, and one member to a back street to sneak for the first train out of town.

Last December, I was called to one of the most prominent families in the city to examine the husband, wife and two children. I was scarcely acquainted with him, and not at all with his wife. I told them, among other things, that they would not be living together five years longer. Well, say, between the two of them I thought at the time that the roof would be the best means of escape. The wife has never spoken to me since. I had a long talk with the man, and he said if things did not change soon, he was going to start divorce proceedings at the next term of court in this county. He said that up to six months ago they lived happy together, but since that time the wife had become almost unbearable.

A young lady wanted an occupation. I told her she would succeed as a trained nurse. She has been away to school since September. I saw her to-day when she said she was just simply in *love* with the work.

I could give you dozens of such cases. &c., &c.

From these cases we learn the importance of phrenological science. People do not know the value of Phrenology and do the best they can without its light—and make serious mistakes, only to suffer. Some laugh at it, and afterward find out that it would have paid them to seriously consult it. Another thing we learn, and that is, that some do not heed the advice of a phrenologist when he gives it. We know of parties who have been advised phrenologically, but following present *impulse* or fancy, and disregarding *science* and *common-sense*, they have rushed on regardless of warning—and landed in the wreck of hell-brew. We know a few persons now that are likely to do this same headlong mistake—and experience the awful and eternal consequences. O human passion! fancy! infatuation! delusion! where *are* thy limits? Ignorance and stubbornness combined make horrible results sometimes. A phrenologist may not always be infallible, but it is a poor one that is not worth consulting. And there is not much use to be examined, if the one examined knows more than the examiner or will not heed the suggestions given.

There are items of knowledge in this Era of vast importance to professional practitioners.

It is a good caper—to subscribe.

It is my intention to take a post-graduate course of you when I feel that I am able to do so.—*Harry Stauff, Los Angeles, Cal.*

Speaking of our Course of Lessons in Phrenology, John H. Bevan of Concordia, Kan., says: "Besides what truth and usefulness one might impart from every standpoint, at the same time one's self is profiting in more ways than one by the good that thus may be done."

Of late I have been lecturing on Phrenology, and also many opponents and much adversity and ridicule to contend with. I have challenged my opponents for a debate. As yet I have had no answer. I am in a hot-bed of skepticism.—*Prof. Michael Lewis, Philadelphia, Pa.* [A few well-timed public examinations ought to settle the question for any reasonable person. Ignorance and stubbornness make a combination, however, that is very hard to deal with, even by the principles of Phrenology, and perhaps the hardest, except it might be where there is weak will-power. Appeal to different faculties, Bro.; if you can't reach 'em one way, may be you can another.—*Ed*]

The Tope School of Phrenology conferred a diploma on H. W. Leitch of Detroit, Mich., March 4th. His lesson grades averaged 98½, giving the degree of D. P. Sc. He is one of our best and brightest graduates, and highly worthy of professional consultations from all in need of phrenological advice.

The editor of the Era has a call to go to Columbia City, Ind., about April 25th, to give a course of lectures and do professional work. Also, a call to Uhrichsville, O., March 31st, to make examinations for several days.

Men never do great things without the incentive of some promised reward—glory, gain, or a woman's love.

The prevailing type of head in persons reaching old age, according to J. Millott Severn, is narrow. This is especially true if high in the crown and long from front to back (dolichocephalic.)

The flesh and bones of angels, says A. A. Tanner of Idaho, are like the flesh and bones of moving pictures. Seeing a moving picture show is like seeing spirits and angels in visions,—only you see spirits and angels with spiritual eyes.

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Fowler & Wells Co.,

18 East 22nd St., New York.

I will send you a two-years subscription to the Era. I find it doesn't matter how well informed a person is, they need to keep a bright polish on their knowledge. I have a reading given by the Fowler & Wells of New York which I ought to have had 25 years before I got it, which would have made a vast difference in my life.—*W. S. Basford, Esbon, Kan*

In the State of New York there are 12,000 abandoned farms, representing an area of 12,000,000 acres, and capable of caring for a population of 250,000. It is stated that the farm lands in that State have decreased \$170,000,000 in value in the last twenty years. Educating every lad for the counting-room and every girl to pound a piano is bound to do it.

There are some items of knowledge in this month's Era of vast importance to students and readers.

If people who have consumption have microbes, and people who are lazy have microbes,—hookworm,—what peculiar kind of germ is it that afflicts the rich? It is up to the health board to discover this species of bacteria and give the bug a name.

SUCCESS.—To win success in the business world; to become a first-class mechanic, a successful farmer, an able doctor or lawyer, means that the man has devoted his best energy and power through long years to the achievement of his ends.

AGRICULTURE—is that branch of business which pertains to the tilling of the soil, caring for crops and domestic animals, and the management of affairs directly and necessarily connected therewith. We sub-classify it into seven departments: Common Farming, Dairying, Plantations, Stock Raising, Market Gardening, Horticulture, and Pioneering.

NEW SUBSCRIBERS WANTED.—Will you who know the value of The Phrenological Era call the attention of your friends to it and ask them to subscribe? Many would be benefited by reading this journal, and you will confer a benefit on them as well as on us. Sample copies furnished on application. Also a clubbing discount. Will you help us do good?

Of the 286,902 persons in this county's executive civil service, about 14,000 are women, 8,352 are negroes, 1,725 Indians, 1,047 Filipinos, 142 Chinese, and 62 Japanese.

The Phrenological Era

Devoted to Educating the Public in the Invaluable Knowledge of Human Nature and Character Reading as Taught by the Science of Phrenology, Together with the Natural Laws of Health, Rules for Mental Culture, and the Correction of Public Error by the Gauge of True Mental Philosophy.....

Published Monthly by M. Tope, as the Organ of the Ohio State Phrenological Society, at Bowerston, Ohio.

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No. 3.

Easter Greetings!

Easter has come, and gone again. It was a remarkable Easter this year. So early. And really in the vernal equinox. And the weather and roads so good.

Easter always brings to mind the thought of Immortality. It also makes one think of Christ. And it likewise suggests the fact of Spiritualism.

The story of Christ is an inspiring one. It surely must be true. There were so many witnesses under so many different circumstances. I could not refute the account, if I would. I would not upset it, if I could.

He lived, and talked about his death. He was crucified. He disappeared. Then he came and *re-materialized*. He showed himself again. He *demonstrated* Spiritualism. Was it all a fake? Surely not! He *proved* IMMORTALITY. And immortality to *all*—not a “few” so-called good ones only, as old daddy Russell and his benighted satellites aver. For he came into the after-life through a LAW, and *that law* applies to the whole human race, of which he was a part.

He established Christian Spiritualism. It is a glorious doctrine for mankind. Any other is destructive to human satisfaction,—paralyzing to human effort!

The most of mankind like to think of the continuity of life beyond the grave, and of a happy reunion with their friends in a hereafter, whether they can demonstrate it or

not; and it is for this blissful thought and in respect for this kind of happiness, if for no other reason, we would advocate a future life.

The influence of teaching or believing skepticism is awful. It puts a premium on vice and crime for many, while to those of the higher sensibilities it must be productive of the deepest mental misery. The skeptic would make a world of broken hearts and leave us stranded on the shoals of doubt and despondency, a prey to every passing fear and every fancied danger. Such a life would be *a time of unceasing sorrow!*

Immortality.

Written by the editor January 12, 1890.

There was a lovely little girl
Whose face was fringed with many a curl;
And all who knew her winning ways
Could only speak her name in praise.

But oh, alas! the ways of God
Are sometimes like a chastening rod;—
That pretty child of but a day
Too quickly bloomed; then passed away!

Shall sneering skeptics tell her friends
That her sweet life forever ends?
Existence would to them but be
A barren waste, a joyless sea!

'Tis sad, but true, that she has died,
And at the tomb her mother cried:
"Oh, it will be so long before
I see my darling any more!"

But thanks to God for comfort left
To this poor mother, so bereft;
What if her lot were to complain:
"I'll NEVER see my child again!"

Though scorers scorn and skeptics rave
About the life beyond the grave,
That mother has within her heart
A balm with which she would not part.

Thus FAITH and HOPE a TRUST do give,
While on this mundane sphere we live,
That just beyond this vale of strife
There blooms a land of ENDLESS LIFE.



JESUS THE CHRIST.

Born at Bethlehem, Judea, B. C. 4; crucified at Jerusalem, A. D. 33; aged 37 years. (If this statement is incorrect, we shall be pleased to have short article from any one correcting it.

*Selling like Hot Cakes!**Secure a Copy Now!*

Bliss and Blister; Or Studies in Matrimonial Selection,

By M. TOPE, Phrenologist and Publisher,
Bowerston, Ohio.

*No more Coujugal Misery! No more Awful Separations!
No breaking up of Homes! No Divorces! When*

THE NATURAL LAWS OF MARRIAGE

*As set forth in this book, are known and acted upon, as they
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It goes to the foundation of the marriage problem. The author is noted for making clear explanations in all of his lectures, and in this book the same special care was given. It combines science, wit and common-sense, and is illustrated. 91 pages. It will do more for morals than dozens of sermons, because it goes to the *starting-points* and expounds the SCIENTIFIC PRINCIPLES of right marriage as established by the Creator himself.

Don't get the idea that this is a book just for the young to read; nor just for married people. It is for ALL. Professional men and women even can learn much about the subject. It "touches bottom" as to both the specific Faculty on which marriage is founded and the physiological qualities that must combine to avoid disaster.

Only Fifteen Cents per Copy.

We expect to have to run another edition soon, as every copy on hands will be taken at an early date. Come quick, and get yours. Address M. TOPE, Bowerston, Ohio.

It gets down to the foundation of the marriage question and views the proposition from a scientific standpoint.—BUCKS COUNTY GAZETTE, Bristol, Pa.

If printed on larger pages, it would sell at fifty cents. It is the best we have seen on the subject.—BALTIMORE AMERICAN, Baltimore, O.

Dr. Peebles on Spiritualism.

When genuine Spiritualism, which harmonizes with Christianity, prevails; when nominal Christians become more Christ-like, and nominal Spiritualists become more spiritual, actualizing in their lives the Christ-spirit of toleration, love, charity, and purity, then the long-propheesied millennium, in all its transcendent radiance, will have dawned upon and illumined our waiting world.

No Trained Nurse.

Mrs. Finicky—Norah, I just read that a celebrated German doctor says a broom is full of bacteria, so hereafter you'll have to give your broom an antiseptic bath each day.

Maid—I'll do nawthin' of the kind! It'll likely git worse soon an' thin rayquire alkyhol rubs, massage thratements, hippydermic injections an' hot-wather-bottles at night, an' I'll have ye understhand roight now that I'm no thrained nurse!

Lime Water.

Lime water is useful in the home and a bottle of it should be on hands. A piece of unslacked lime in a clean bottle; fill with pure water. Keep in a dark place. As the water is poured off, put more on. A teaspoonful in a cup of milk is excellent for delicate children whose digestion is weak. It prevents milk from souring, is good for acidity of the stomach, and two or three teaspoonfuls put in bread sponge prevents it from souring.

Try the Tope Normal School of Phrenology, Health, Physical Culture, Mental Culture, and Primary Teaching. Learn a profitable profession and an interesting pastime. Simple, practical, cheap! We *guarantee* your success!

Here are the names of faculties required for a teacher of Elocution, as written out for us Jan. 31, 1893, by Nelson Sizer: Vital-Mental Temperament, Imitation, Ideality, Tune, Friendship, Amativeness, Mirthfulness, Approbateness, Eventuality, Spirituality and Hope.

The largest head we ever examined was that of Leonidas Howlett, of Scroggsfield, Carroll county, O., Oct. 8, 1893. It measured 25 inches. He was a great nervous sufferer; is deceased now. We were on a lecture tour and stopped with him over night.—Ed.

Every school board ought to get up, arrange for and pay liberally to a course of lectures on Phrenology.

A. R. Wallace on Spiritualism.

Dr. Alfred Russell Wallace, O. M., F. R. S., says: Modern Spiritualism, though usually despised and rejected by the learned, is yet able to give valuable aid to science and to religion, to philosophy and to morals. Not only does it offer us a solid basis for a solution of some of the profoundest mysteries of our being, but it affords us a sure hope, founded not on reason and faith only, but on actual knowledge, that our conscious life does not perish with our physical body.

I am very much pleased to find that you are giving lessons on Phrenology in the Era. They interest me very much and I shall read and study them very carefully. I intend taking practical instruction in the reading of heads from you later on, as I think you give much *practical* training in the examination of heads and marking of charts.—*W. T. Harper, Rosemont, Ontario, Can.*

Choosing Pursuits.

The wasted talent and the misdirected effort of trying, as it were, to plane boards with a saw, or bore holes with a screwdriver, or to drive screws with a gimlet, or to drive nails with a wooden mallet, or to draw nails with a pair of tweezers, or to cut mutton chops with a razor, makes the world sick of the failures, and those who fail are the sickest of all. Does the reader wonder why even an experienced phrenologist gets the headache, and sometimes into a sweat, in studying what, on the whole, is the best business for each one of a hundred intelligent inquirers whose future hangs on his decision.—*Prof. Nelson Sizer.*

Don't use bad words. Don't say a thing is "a damned lie;" just say it is a terminological inexactitude.

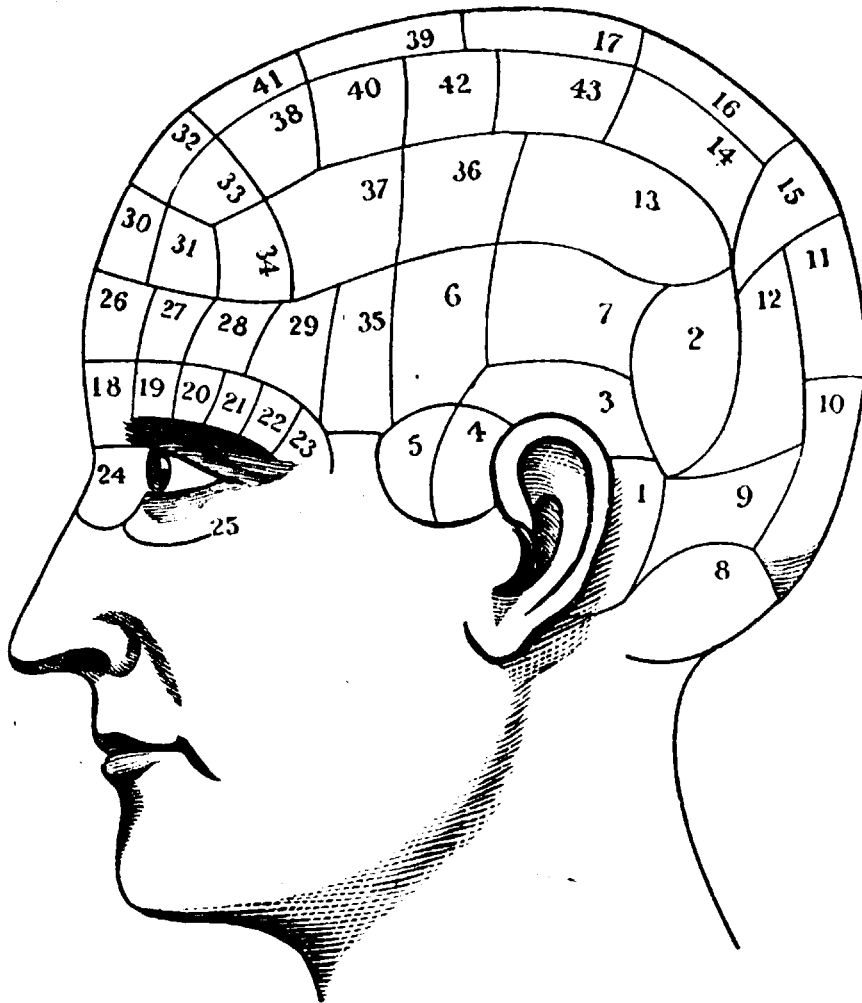
"Familiarity breeds contempt," but courtesy, like water, is cheap; yet essential to a healthy business life.

I am a student of Psychology and Phrenology, and my thought runs along that line continually. I believe in mental telepathy. Now, if you and I are studying along the same line of thought, why is it not possible that we should be thinking the same thing at the same time? We can exchange thought if we are in tune, I firmly believe.—*Henry St.uff, Coquille, Ore.*

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| 2. Courage. | 13. Caution. | 24. Form. | 35. Construction. |
| 3. Energy. | 14. Ambition. | 25. Language. | 36. Wonder. |
| 4. Hunger. | 15. Persistence. | 26. Event. | 37. Fancy. |
| 5. Thirst. | 16. Pride. | 27. Place. | 38. Imitation. |
| 6. Thrift. | 17. Firmness. | 28. Time. | 39. Reverence. |
| 7. Tact. | 18. Unity. | 29. Tune. | 40. Faith. |
| 8. Gender. | 19. Size. | 30. Comparison. | 41. Kindness. |
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Bro. N. S. Edens has removed to Lometa, Texas, and he advises us to drop his ad (see page 91). But he is still in the phrenological business and another ad of his may bob up. He has had awful luck from sickness and accidents in the past year, but we hope his tide will turn.

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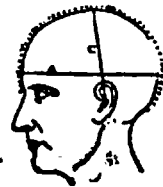
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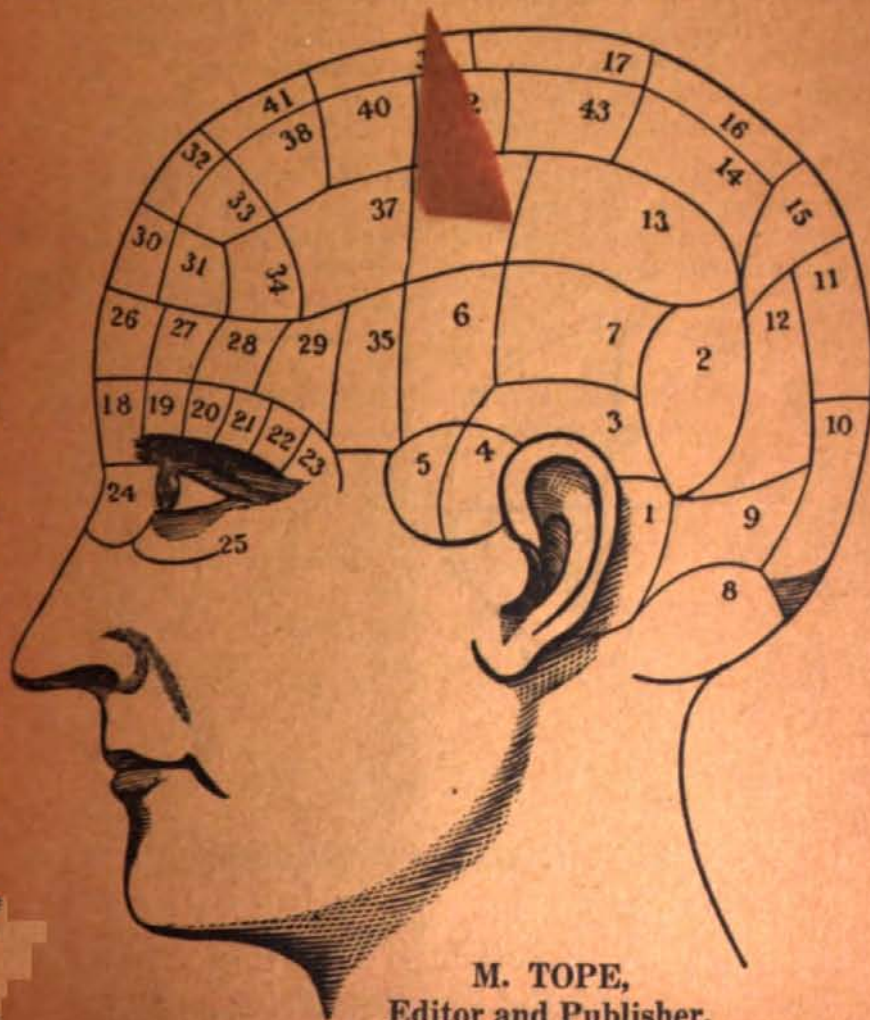
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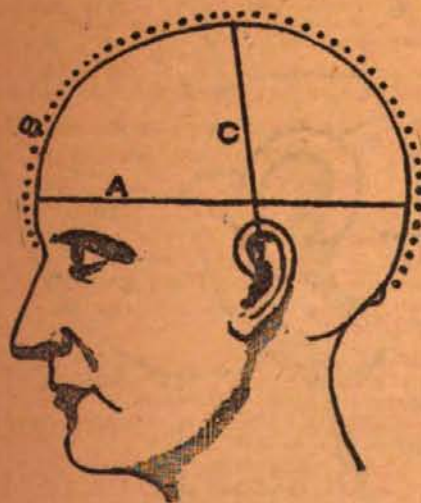
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Phrenology infinitely transcends the previous doctrines of mind in accounting for the diversity of human nature. Advocates of the psychological theory contend that mind is an indivisible elemental unit, and their conclusions are solely from self-consciousness. The phrenologists study mind as composed of many primary elements, each a unit and different in nature of function from the others; and their doctrines are based on observations of mental manifestations as corresponding with BRAIN DEVELOPMENTS, *in addition* to self-consciousness. The one works from the inside outwards; the other works both ways—from the outside inwards as well as from the inside outwards. If any one be undecided as to which of mind and brain was made for the other, and which is the immortal fountain of intellections and affections, in all their variety, let him determine how it is that persons can remember what they have seen after their physical eyes have been destroyed. If he believes in the *unity* of mind, let him quit hunting by vivisection and post-mortem examinations for motor centers in the brain and go to making measurements on the outside of living heads for different traits and talents. And if he will persist in doubting the plurality of faculties, let him analyze one of his dreams.

Every school in the world proves what we say. Every teacher knows that there are some pupils who are geniuses in Arithmetic, Reading, Geography, Writing, or other branches; and at the same time are dull, and with great effort make but little headway, in others. The question is, Why?

With a fair knowledge of Phrenology, a teacher will be able to refer the actions of any pupil to the workings of this, that or the other faculty; and even will be able to analyze any given piece of literature so as to know the mental elements active in the author that produced the writing. What is more practically useful than the ability to resolve the conduct of persons into its general traits and trace these to their primal fountains?

In Angnet, 1892, we had both the pleasure and displeas-

ure of attending the regular annual Teachers' Institute at the county-seat of my own native county. Returning home disgusted at the extended talks on English Grammar etc., at a big expense, and waste of time and money, and a poor supply of Mental Science and the true Art of Teaching, I emphatically resolved to set about to reform the public opinion of our country in reference to the nature of mind and its educational requirements. This book is an outgrowth of that resolution. It is a fitting time now for the full inauguration of such a reform and the general adoption of phrenological principles and practices. Long, too long, has been the delay.

38. A Key to Character.—Phrenology is vastly superior to any other system of mental science in that it enables us to read character. Psychology does not so qualify one, though he study a lifetime. As when a lumberman goes into the woods he can tell at once by sight the different kinds of trees, the kind and amount of lumber each will make, and what it is worth; so the student of Phrenology, in the school-room or elsewhere, sees immediately the intellectual developments and mental characteristics, and knows those who are hard to govern, and who have special talents for the different branches; and hence, is in a position to offer the necessary incentives or place before the individual the proper safeguards. A good phrenologist can tell more about a stranger, child or adult, in two minutes than a learned metaphysician can by being in his presence for a month of Sundays.

Some do not believe in Phrenology because they have not properly tested it. They have tried it perhaps like the old Indian tried feathers. He heard the white people talking about sleeping on feathers—that they were nice and soft to sleep on. So he concluded to try it. He got one single feather and laid it down on a board, and then lay down himself—more on the board than on the feather! In the morning he got up early; and rubbing his bones and grunting, he remarked: "White man say feathers heap soft,—white man big fool!" You see it was not a fair trial. And it is unfair to condemn Phrenology in such a way as that.

One can scarcely fully realize the great benefit it confers in knowing others, as you meet them or scan their portraits,

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almost at a glance; how far each conforms or fails to conform, to a normal development; and who is serious, mirthful, religious, roguish, and so on, as the case may be; and what is the best policy to pursue to deal with them the most successfully.

In these days, when you are visiting your friends, it is a custom to look at the pictures; and in doing so, if you understand Phrenology and Physiognomy fairly well, you will have the double enjoyment of reading the main points of the characters of the persons as well as merely looking at their portraits. You are thus enabled to better please your friends by passing complimentary and knowing remarks on the pictures, and you have the personal satisfaction of knowing for yourself any traits of character about which it would not be courtesy to speak to your friends. Being able to do this justly adds to your popularity and, if desired, will help largely in gaining patronage as a character-reader. This skill can also be used on photographs in newspapers and books, and is oftentimes valuable as a pastime, if not more profitable in detecting desirable and undesirable traits of character.

39. In Finding a Life-work.—In the matter of choosing occupations, Phrenology is of untold value. Crime and poverty and unrest originate largely from wrong selections and from aimless, undecided persons who, in early life, select no particular occupation whatever. A man's religion will not amount to much, if he have no suitable life-work. In these latter days, it is a part of every parent's duty to see that their sons have a worthy pursuit, and that the daughters are trained in practical and happy home-making. And it is the SPECIAL OFFICE of this science to advise in this particular. It would enrich the professions and trades by weeding out all bunglers and putting in their places the very best; besides showing those bound down to any special business how to bear up best under their particular burdens and inconveniences. It will select out of the vast range of occupations for every young person, about as readily as you can solve an easy problem in mathematics, that which will be infinitely better for him than all the money his parents can leave him,

viz: A right life pursuit, in which he will not only make a living, but find *pleasure* in prosecuting it,—a two-fold object. If this science were good for nothing else, it should be studied generally and applied for the vast and certain benefit it can do in choosing each person a correct life vocation. Hon. Horace Mann, that great educational authority, said: “Young persons should spend their last dollar, if necessary, before starting out in life, in learning from Phrenology to what pursuit they are naturally adapted.” Dr. Robison, president of Hiram college, Ohio, made a phrenological examination of Jas. A. Garfield and changed his seat from a mule’s back to the capitol of a nation. Thos. A. Edison never knew he had any inventive talent till Prof. O. S. Fowler the phrenologist told him so. And thus of thousands of others.

40. In Matrimony.—It explains how to proceed in selecting matrimonial companions. Of course, some cannot control their desires by common-sense, nor listen to advice. But others can. And they have seen enough of divorces and conjugal discord to be anxious to seek all the aid they can find. And the lectures and writings of phrenologists have in untold thousands of cases prevented wrong selections and helped as many more, who have chosen unwisely, to get along much better together.

Marriage lies at the foundation of much human happiness. The preacher ties up many a couple to live together that had a thousand times better be left untied. Many break the knot in disgrace and woe, while many others live in misery,—their lives blighted and soured,—setting their bad examples and influences for their children and others. Would you launch your happy life in the matrimonial boat with one who may render you unhappy here and hereafter, when you can avoid it all, and secure congeniality and sure happiness instead? Ministers ought to have a certificate from an honest and acknowledged professional phrenologist, as well as from a probate judge, before they dare solemnize this sacred rite!

It is not only between and for the couples themselves, in the present, that mistakes concerning marriage are a fruitful cause of misery and crime in the world, but a train of

The Phrenological Era

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APRIL, 1913.

No. 4.

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HANDBOOK

ON

Phrenological Practice

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from the Professional Examination of

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.....

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BY

M. TOPE, PROFESSIONAL PHRENOLOGIST ^{and} LECTURER

**Publisher The Phrenological Era
and**

Founder of Tope's School of Phrenology

3 East St., Bowerston, O.

November 8, 1911

**THE PHRENOLOGICAL ERA OFFICE
BOWERSTON, OHIO**

Introductory Remarks.

This is a guide to those who patronize professional phrenologists, as well as to the examiners themselves. One of the great drawbacks to the science has been the failure to give clients the proper incentives, inspiration, encouragement and directions to carry out in practice the descriptions and deductions made in an examination. The consequence is, little good comes of the work done and the time and money spent, leaving the true purpose of the consultation thwarted. And, worse still, all this redounds to the discredit of and indifference toward Phrenology. An attempt is here made to overcome this insufficiency.

When a person desires to consult a phrenologist, there are always certain things he wants to know about. And he or she wants to know them in an explicit manner—a definite and satisfactory way. It is not necessary to be tedious, technical or extensive. It is sufficient that it is to the point and plain in language. What one is—and why, what he or she may become—and why, and what to do—and why, is worth more than elaborate descriptions, redundant flattery or ambiguous suggestions. And what they need to know is their relation to the varied practical affairs of life. The younger the applicant, the better; because, while Phrenology is good for any one at any age, for children from one to fifteen years of age advice may be proffered relative to their health, education, etc., that would be comparatively useless to an adult.

The examiner should be both conscientious and cautious in noting the different systems of the body and faculties of

the mind as he finds them, and all other facts as he can get them, as data for the analysis and counsel. His is a great responsibility, but a most noble one. The enlightenment he gives can only be measured by eternity. It is his business to direct clearly the subject to the best things in this sphere, and to turn the switch-lights toward the beautiful summer-land beyond. He owes it to himself, to Phrenology and to his patrons, to be honest and correct. The manual given should be a private keepsake, treasured highly as a reference book through life.

Friends of this profession should be reasonable, and aid the phrenologist all they can in his work. Phrenology is an established science, abundantly demonstrated. If you wish to be examined merely to test it, or for a little fun, or to satisfy curiosity, it is only just that you be fair at that; but when your best interests are at stake, by all means give your adviser all the information you can, the same as you would in consulting a lawyer or doctor. For example, tell him about the kinds of pursuits generally followed in your community and the opportunities for employment. In the case of a child, explain as to his education, and inclination, if any, to certain occupations, stating your own views on the matter briefly. These and other facts are important factors, besides what the phrenologist can see of the character and talents himself, to enable the candid practitioner to arrive at a decision.

Finally, this handbook is hereby dedicated to patrons and friends who believe in the noble, God-given science of Phrenology as an invaluable guide to self-improvement, real enjoyment, honest citizenship, highest happiness and ripe old age, and as a powerful means for the management and uplifting of others and thereby for the betterment of the world.

THE AUTHOR.

Summary of Phrenology.

1. The term "Phrenology" is derived from two Greek words, *phren* and *logos*, meaning a treatise on the mind.

2. It was discovered by Dr. F. J. Gall, of Germany, who gave his first lecture on it at Vienna in 1796.

3. It measures, defines, analyzes and classifies the different mental elements and functions from a physical basis.

4. All life within the reach of our investigation, and presumptively all life everywhere, depends upon, and its character corresponds with, its organization.

5. The brain is the chief organ of the mind; and, together with the body, constitutes the physical instrumentality for operating upon objects of Nature around us.

6. The mind is an organized substantial entity, active in its nature, superior to the body which it moves, and consequently is immortal.

7. The mind is composed of a variety of primary genetic elements, called faculties, each of which differs from all the others in capacity and nature of function.

8. Every faculty of the mind is related to a particular part of the brain, called its organ, which organ is the larger or smaller as the faculty is strong or weak.

9. There are forty-three faculties in all, so far discovered, besides the five senses; and there are, therefore, forty-three cranial organs.

10. There are seven classes of faculties, increasing in excellence from the lowest base of the brain to the top, all being essential to the wants and necessities of existence; and the organs of each class are generally grouped together, which are numbered, named, located and defined accordingly.

11. All organs are double, one on each side of the head, exactly the same as to location and meaning; and the pair acts together.

12. Organs are designated by bulk, as large, small, etc.; while faculties are described by strength or activity, as strong, weak, and so on.

13. The best system for measuring the organs of the brain is the scale of 7, the degrees being designated as prodigious, large, excellent, average, moderate, small, and deficient, and each having a nominal marking of 7, 6, 5, 4, 3, 2, 1.

14. All brain measurements are made from the opening of the ear—forward, backward, upward, sideward and otherwise. An imaginary line from the opening of one ear to that of the other passes through the medulla oblongata from which all brain fibers radiate to the cortex.

15. The action of all the faculties is influenced by various physiological conditions, as organic quality, health, temperament and culture; and by the relative strength of the faculties themselves.

16. Organic quality means the texture, or kind of material of the body and brain as to fineness and coarseness. It occurs in many degrees, but seven are sufficient for all practical purposes.

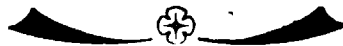
17. Temperament is a system of bodily organs that work together in a co-operative manner to accomplish a general end; there being three of these in the human constitution whose variation produces the difference in builds or organic structures.

18. While all faculties have their individual functions, in different degrees, they usually act in combination or co-operatively. The number of faculties involved in each act depends upon their relative strength, similarity of functions and the nature of the circumstances calling them into play. The strongest always lead, while others help or modify their action.

19. Each faculty, or set of faculties, is susceptible of cultivation and restraint by the proper means assiduously applied; and the shape of the brain may thus be changed by the change produced in the size of organs.

20. By combining the activities of the strongest faculties, the general tendencies of any person may be readily determined, and the kind of culture required to gain harmony or a normal condition pointed out.

21. Happiness is founded on the harmonious activity of all the faculties, which is the true object of correct education and occupation.



Head Measurements—Adults.

The brain and nerves constitute one distinct system of bodily organs that serve as the instruments of thought and feeling. This is called the MENTAL TEMPERAMENT, and the points here itemized render it unnecessary for any other heading. The relative size of the head compared with other parts of the body is, therefore, an essential condition for estimating Mental Capacities. The FORM of the head shows what elements predominate.

We have discovered that the geometrical ratio of the Vertical Arch to the Circumference is slightly greater in small heads than large ones. Children's heads, as a rule, measure more behind the ears than in front; but as their minds develop, the forehead fills out fuller than the backhead and the Circumference increases in general until larger relatively.

The table is arranged on the scale of SEVEN, with leger lines added. The examiner will underscore the numbers in the different columns that represent the measurements taken. If any measurement is not exact, mark the most approximate number. We have used the best words we could find as most expressive of the degrees of the scale. The first two measurements (made with the tapeline) indicate the general volume of brain; the others (taken with the calipers) show the relative proportion of its parts.

Nominal No.	Circumference.	Vertical Arch.	Ear Diameter.	Ear to Individ.	Ear to P. Love.	Ear to Firm.
	24 1-2 ins	15 3 4 ins	6 3 8 ins	5 3 8 ins	5 1-8 ins	6 ins
7	24	15 1-2	6 1-4	5 1-4	5	5 7-8
	23 1-2	15 1-4	6 1-8	5 1-8	4 7-8	5 3-4
6	23	15	6	5	4 3-4	5 7-8
	22 1-2	14 3-4	5 7-8	4 7-8	4 5-8	5 1-2
5	22	14 1-2	5 3-4	4 3-4	4 1-2	5 3-8
	21 1-2	14 1-4	5 5-8	4 5-8	4 3-8	5 1-4
4	21	14	5 1-2	4 1-2	4 1-4	5 1-8
	20 1-2	13 3 4	5 3-8	4 3-8	4 1-8	5
3	20	13 1-2	5 1-4	4 1-4	4	5
	19 1-2	13 1-4	5 1-8	4 1-8	3 7-8	4 7-8
2	19	13	5	4	3 3-4	4 7-8
	18 1-2	12 5-8	4 7-8	3 7-8	3 5-8	4 3-4
1	18	12 1-2	4 3 4	3 3-4	3 1-2	4 3-4
	17 1-2	12 3-8	4 5-8	3 5-8	3 3-8	4 5-8

Head Measurements—Children.

When markings are made for a child, they should show the development and tendencies at the present time; and all taken together as indications of the abilities and traits he or she will manifest later. These may be modified greatly through education and environment. See directions for improvement.

It is necessary to have a STANDARD, so that we may be warned early of any deviation, and how far, from the NORMAL; and correct the same. This is much easier done in the beginning, when less care and effort will be required to reach the standard.

The examiner will underscore the age and cranial dimensions in the proper columns, as found in the one examined, which will show the normal or abnormal condition of the head.

Age.	Circumference.	Vertical Arch.
At 16 yrs.	21 ins.	14 ins.
15	20 7 8	14
14	20 3·4	13 7·8
13	20 5·8	13 7·8
12	20 1·2	13 3·4
11	20 3·8	13 3·4
10	20 1·4	13 5·8
9	20 1·8	13 5·8
8	20	13 1·2
7	19 7·8	13 1·2
6	19 3 4	13 3·8
5	19 5 8	13 3·8
4	19 1·2	13 1·4
3	19 1·4	13 1·4
2	19	13
1	18 1·2	12 1·2
6 mos.	17	12
Birth	12	9

7. **PRODIGIOUS.**—Too large for common affairs, a mental genius, a giant mind; in danger of nervous prostration or brain storms; should weigh heavy.

6. **LARGE.**—Great mental power, a wide and comprehen-

sive mind, especially if organic quality, shape of brain, training and circumstances are good.

5. **EXCELLENT.**—Are capable of being a great scholar in certain directions, if not an all-round one.

4. **AVERAGE.**—Can do much in a special line of endeavor, but lack brain capacity to be great in many.

3. **MODERATE.**—Are limited in originality of thought. May manage little affairs, but have no marked talent.

2. **SMALL.**—The mentality is considerably lacking; may be fair, if other conditions are favorable.

1. **DEFICIENT.**—A weak top-knot; the manifestations are dull, slow, silly, and but little above the idiotic.

General Brain-Building.

A vigorous mind must have an ample and healthy brain in which to act. And as it is possible to take on flesh and build up muscle, so it is just as possible to enlarge the brain and develop the mental capacity. Where a brain is small, much can be done to overcome the defect, if done right, and especially if attended to while young. And even where the brain is of good size, it can be so managed as to increase its efficiency, prevent brain-fag, and expand the mind. In order to do this there are several essential requirements. We here set forth the unfailing recipe, or rule, which we guarantee "on honor," but which has never before been half duly considered, nor put in such simple and convenient form. Remember, this is for brain growth as a whole, *not* for specific parts, or organs.

RULE.

1. Use foods known to be rich in the elements that nourish the brain and nerves, or those which contain a large per cent. of phosphates; such as, beans, beef, barley, chicken, cheese, eggs, lobster, salmon, turbot, prunes, etc. "Grape-Nuts" is a prepared food that is claimed to largely supply this need, being particularly abundant in phosphate of potash. This regimen, properly prepared and furnished, gives the life-forces the express *building material* for enlarging the *organic nervous structure* to permit of mental growth.

2. Plan to exercise *all the faculties* of the mind persistently, but prudently, which will attract a stronger flow of blood to all parts of the brain and appropriate the required food elements into brain and nerve tissue. Ordinarily, one-

seventh of the blood of the body is used by the brain;—the more or less, the more or less active the mental machinery. Many persons have practically dead faculties and dead brain, as it were; that is, dormant and never used; while *all should be employed*, not all together at once, but different ones on different occasions. Have a special line to tie to definitely, and then aim to arouse, by the proper means and at various times, every faculty in the mental organization. The *principle* of cultivation is this: Each faculty has its own particular stimulus, which spontaneously awakens its activity. As hearty laughter produces a swollen fullness in the blood-vessels and a red face, so all kinds of mental action draw blood to the brain, in proportion to the intensity of the action. The stronger faculties are easiest stimulated, and you can excite these first and draw out as many others as possible afterward by getting into circumstances to demand them. The Moral, by going to church and engaging in religious services; the Social, by going into society and to entertainments; any set of the Intellectuals, by the sort of study adapted to them; and so on. To be sure, you cannot grow horns out on every organ, but they will enlarge slowly, and the faculties will become more alert, if *vigorously exercised*.

3. Maintain by *all* means a full stock of general vitality. No machine will run good, if there's not enough *steam* to make it go. See to it that the engine and boiler and steam-gauges are all kept in *trim working order* with fuel and water and oil and whatever else is needed. A *big* brain even is of little account if the vital forces that run it are lacking or lagging. If you are too fat, balance *down*; if too lean, balance *up*; and try to keep on hands from five to ten pounds above your standard weight as a reserve fund from which to recuperate in emergencies. See directions under "Weight" on how to manufacture vitality and for building up or decreasing bodily size and symmetry.

4. Do not over-do. All *over-exertion* and fitful exercise naturally weakens the brain, muscles, and all else. The *normal* activity of every function is pleasurable and strengthens it for still greater work. So let the improvement be made gradually.

To Decrease Brain Activity.

In America, there is more need for *restraint* of mental operations than for *cultivation*. Our institutions and customs are over-developing brains at the expense of bodies until we have a widespread epidemic of a species of brain fever. This excessive cerebral activity saps the *vital* and *locomotive*

functions and literally *eats up* the body, producing mental susceptibility, nervousness, irritability, misery, insomnia and insanity. It especially involves the pneumogastric nerve and is the PRIME CAUSE of *consumption*, and likewise of the still worse national malady, *nervous dyspepsia*. The United States may expend millions building sanitariums, and feeding people on serums, and urging them to sleep and live in uncomfortably freezing atmosphere; yet, until all learn to *know* and *observe* the fundamental laws of life and preserve CONSTITUTIONAL HARMONY, men, women and children will keep on as ever suffering and dying prematurely from these self-same afflictions. All such expense and inconveniences, of course, are well-intended; but, in the very nature of the case, they are merely superficial, because in general among the masses the *functional unbalance* of the bodily systems is not helped, nor its causes removed. What is supremely required is a plain prescription whereby any person who has sufficient self-interest to apply it may surely avoid or correct this sort of brain trouble. A regular order of scientific processes that will "work" to this end must be not only a personal blessing, but a national, even world-wide, benefaction. After years of hard study, observation and personal experience, the *Tope Method* is hereby respectfully offered:

RULE.

1. Get a thorough knowledge of the *composite* nature of the human mind and brain. No one can repair nor regulate anything without a *fair* understanding, at least, of its structure and the specific uses of its parts. So of the brain and mind. Only a practical comprehension of their qualities will enable any person to make improvements.

[NOTE.—Some one may say, "I can't do that; it is too scientific for me." The answer is, it is THE ONLY way of salvation in this case. It may SEEM difficult, but is not half as hard as it looks. Remember, this is the scientific age. People are coming to cook, eat, farm, raise stock, do everything in fact, more and more according to science; and to be up-to-date, you must "dig in" and know things scientifically. And which is more important: To deal with mere common things and cultivate animals for pleasure and profit, or to know how to regulate YOUR OWN MIND for enjoyment and have possession of a healthy body. If you really are too weak, go away and lie down; but a right kind of man or woman will only be delighted to set about the task. Children are taught this, that and the other in the lower schools, and a long list of high school branches, yet scarcely told that they have MINDS, nor how to operate them. And what good will THESE sciences do them, when their life-bottles and running-gears are robbed to death by over-taxed and mis-used brains?]

2. Ascertain carefully *just what* faculties are the disturbing ones and *counteract* their activity and influence by using a *new set* of faculties. Use your intellect in self-analysis, and find out where and how the trouble originates; then rectify it, or keep on paying the penalty. You can tell by the nature of your thoughts and the heat or peculiar tingling sensations in the part of brain unduly used. With only a fair knowledge of Phrenology, you can apply these instructions with success in yourself or others, especially in children, just as certainly as you can change physical exercise or develop strength of muscles.

The brain is the key-board of the mind. And you must touch up a different set of notes, while the keys that caused irritation are left to rest. In other words, regulate your generators and pipes of your steam-plant so as to distribute heat more to the other rooms of the brain, and for slower operation. If the Religious room is too hot, throw the steam on the Social section, and sing or keep in mind "Hail Columbia, Happy Land" instead of "Nearer My God to Thee;" or vice versa. If the Propensities are too strong or inflamed, to cause anger, swearing, etc., draw on the Moral or Self-Conscious faculties, or both, and start into vigorous action Conscientiousness, or Self-Esteem, or other counteracting faculties. It is most likely that the MENTAL KEY-BOARD is played too much in the Intellectual octave, and here you must counterpoise with the Esthetic, Social, and others.

The laws are these: The blood naturally goes most to that part of the brain in which the strongest faculties are located, because these are the *most active* and *demand* the most blood. The blood also goes most freely to those parts of the brain that are most *exercised*, because the *exercise requires* it. Now, by employing Intellect and will-power to avoid the stimuli of the faculties that annoy you and shut out the thought or thoughts that come from them, as you would bar the door against an undesirable visitor; and at the same time concentrate your mind in a line more congenial and get into circumstances that will arouse or compel you to use the *different class of elements*, you will offset bad by good, and relieve the irritation. For the disuse of any faculty or set of faculties causes it to weaken and in time to become quiet; while persisting in the change of thoughts will deepen the thought-*channels* of the brain, so to speak, and in a surprising short time you will be better.

3. A slight rubbing and manipulation by the fingers of the head where the organs of the newly-exercised faculties are located for the magnetism and friction it will cause may not be amiss, as it will assist to attract blood to the brain at

this point under the skull.

4. *Divert the blood generally from the brain into the body*, by the various means of doing so. By mental effort, direct the nervous forces and energy toward the vital organs and muscles. Use your mind to aid digestion, breathing, circulation, and *good feeling*. Take plenty of sleep regularly. Engage in physical exercise according to your ability, to attract the blood, and consequently heat and activity, away from the head. The best form of bodily exertion is some useful work, but if unable to earnestly and gleefully engage in such a pursuit, go into society, frolic with children, take an interest in plays,—in-doors and out;—as, games of ball, croquet, fishing, gathering flowers, stones, shells, nuts, etc. Go on walks to admire Nature. Make every day a great *fair day*. Abstain purposely from much reading and study, and especially for two or three hours before retiring. Get all the fun you can out of everything, and turn up the corners of your mouth by practice, and later by force of habit. Sedulously avoid pepper, pepper-sauce, catsup, mustard, strong tea and coffee, tobacco and liquors, which serve to inflame the stomach, and likewise the brain. Keep the hands and feet always warm by clothing; and briskly rub and pat the arms, feet, back, chest, abdomen, etc., to produce friction and draw blood to these parts, thus accelerating the circulation and mechanical action. By having a great concern to take the over-stock of blood away from the brain by these means, and keep it away, a gradual change will soon be experienced, and will be followed later by normal health and mental poise and pleasure.

5. To still further assist you in cooling off the excitability and unpleasant activity of the brain, let me admonish you to attend earnestly to the required proportion of flesh. You know that persons who have been sick for a long time, and are run down thin, are nervous, irritable, peevish, easily frustrated, and all out of sorts. Why? Because the nervous system is threadbare, so to speak, and there is not enough meat on the bones and muscles and nerves to keep them calm. And most persons who suffer from undue mental activity *are in this fix*, although they are not considered sick—(Just part sick; sufficient to often be called “devilish”). They need more material, more fatty tissue, for their nerves to nestle in.

And no one can hardly believe the difference it makes to add on this fat. My own experience has demonstrated it. You see it in the recovery of all fever patients; indeed, all patients. How transformed they are! How well and pleas-

ant they feel and talk! Nothing worries them. They can lie down and sleep sound. They are not liable to catch microbe diseases. The saliva in their mouths is sweet and there is a tingle and glow of pleasure in every nerve. They are happy all over, and feel that life is worth living. And this is the NORMAL status, the *natural* health prerogative of every one.

Talk about consumption: If it is constitutional consumption, the *only* way to cure it is to diminish brain action and promote vital and muscular action until there is restored and established an EQUILIBRIUM among *all* the functions. Your normal weight is that at which you feel the best and have the greatest symmetry and endurance, including the right amount of reserve force and recuperative power. Your tension is too high; relax it. It takes *energy* to think and recall events, and it uses up vitality even faster than manual work; hence *think only about what is essential* and let the rest go. Don't *strain* your mind by dividing it on too many things at once to attend to or keep account of, nor on any one subject; —this carried to the point of flurry and uncontrol is what sets people crazy. Keep cool *mentally* as well as *physically*; walk steadily, eat slowly, think discriminately, and talk calmly. Live on farinaceous diet; take light tonics to aid digestion, if necessary; feed on oxygen through the lungs to mix with the carbon supplied by the stomach, the latter being no good without the former. For further suggestions on this point see advice under "Alimentiveness" and "Weight."



Stature of Adults.

The framework determines the height or stature of the person. And all parts are generally equally-proportioned all the way through. It is composed of the bones and muscles, with the ligaments and tendons; and this class of bodily organs has been termed the **MOTIVE TEMPERAMENT**. Hence **HEIGHT** is the chief index of this system, and its leading influences and characteristics. To describe this set of organs similarly under different headings is, therefore, not only superfluous, but confusing.

Bones are to the body what timbers are to a house, the joints forming levers, there being 246 in all, including the teeth; the 527 muscles correspond to ropes, pulleys and springs, of various sizes and shapes,—and all together are called the **Mechanical System**.

Any one can ascertain whether his or her height, compared with the age, weight, and size of brain, is **NORMAL**, and how far, if any, from the right standard.

The examiner will check off the proper numbers in the tables, giving the most approximate measure where not exact.

Nominal No.	Height of Males.	Height of Females.
$7\frac{1}{2}$	6 feet 3 inches	5 feet 11 inches
7	6 " 2 "	5 " 10 "
$6\frac{1}{2}$	6 " 1 "	5 " 9 "
6	6 "	5 " 8 "
$5\frac{1}{2}$	5 " 11 "	5 " 7 "
5	5 " 10 "	5 " 6 "
$4\frac{1}{2}$	5 " 9 "	5 " 5 "
4	5 " 8 "	5 " 4 "
$3\frac{1}{2}$	5 " 7 "	5 " 3 "
3	5 " 6 "	5 " 2 "
$2\frac{1}{2}$	5 " 5 "	5 " 1 "
2	5 " 4 "	5 " "
$1\frac{1}{2}$	5 " 3 "	4 " 11 "
1	5 " 2 "	4 " 10 "
$\frac{1}{2}$	5 " 1 "	4 " 9 "

Stature of Children.

Any child at the given age having the given height is normal in stature, and the nominal number is 4.

Age.	Height of Males.		Height of Females.	
16	5 feet 7 inches		5 feet 4 inches	
15	5 "	5 "	5 "	3 "
14	5 "	3 "	5 "	1 "
13	5 "	1 "	4 "	11 "
12	4 "	11 "	4 "	9 "
11	4 "	9 "	4 "	7 "
10	4 "	7 "	4 "	5 "
9	4 "	4 "	4 "	3 "
8	4 "	2 "	4 "	1 "
7	4 "	"	3 "	11 "
6	3 "	10 "	3 "	9 "
5	3 "	7 "	3 "	6 "
4	3 "	4 "	3 "	2 "
3	3 "	1 "	2 "	10 "
2	2 "	9 "	2 "	6 "
1	2 "	4 "	2 "	1 "
Birth	1 "	9 "	1 "	7 "

7. **PRODIGIOUS.**—Very tall, lank, and angular in features; Roman nose; averse to in-doors, great endurance, stubborn self-will, very positive plans and speech.

6. **LARGE.**—Iron physique, rather coarse hair, indomitable will, unexcitable, mechanically-inclined, clear-cut in language; somewhat revengeful—like a wasp or hornet!

5. **EXCELLENT.**—Much persistence, but will yield to reason; a reliable pillar of society and business; plodding, energetic, and fit for active life.

4. **AVERAGE.**—Medium in stature; fairly headstrong, depending upon head contour; reasonable in thought and purpose; need light physical work combined with mental.

At Uhrichsville, O.

We had a splendid time, April 10th and 11th, at Uhrichsville, O., where we marked a good number of charts and had the satisfaction of doing more good in a phrenological way. Many of the people of that place were recovering from the effects of the flood. While heavily flooded, the town was fortunate in many respects, as compared with others. Uhrichsville is a lively business center, and, as one gentleman expressed it, one of the best in the State. The patronage, friendship and business encouragement are inducements to return at an early date. We are under special obligations to several friends and among them Mr. Wm. B. Donaldson the shoe man.

"Where there is a will there is a way."

This issue of the Era is like dreams,—it has "outs." The first "out" is on account of the big flood and garden-making; the second is because we have learned some new things since the pamphlet was begun, and want to change the order. Next month look for "something fine."

The old-fashioned mother and her slipper have qualified many a man for the presidential chair—even if he didn't land.

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Another squeak from duncedom has been heard. Dr. (! Ernest B. Hoag has been nosing around among the rural schools of Minnesota and says country school children are less healthy than city school children. Do you believe it? What's he after?

One day a man passing a church noticed a drunken man leaning against the edifice. He asked, "Do you belong to the church?" The drunken man answered, "No, but I lean that way."

**Specific Temperamental Description.
Something for Professionals as Well as for Amateurs.**

The old phrenological charts have always been a bother to me as to Temperament. And we have lately worked out some original ideas that will, we hope, prove to be an improvement.

First, as to the definition of "Temperament." We have been taught that it is a system of bodily organs, or apparatus. But this is only a material classification, and does not even suggest the idea of any influence upon the mental operations. And there are *three* main systems of organs in the human organism. Hence, every person, then, must necessarily have *three temperaments*, which is a mistake. Therefore, we define "Temperament" as, *Any given form of bodily organization, depending upon the relative strength of the different classes of organs, which invariably gives a distinct mode to all the mental operations.*

Again, a person has *three* classes of bodily organs, but only *one* temperament, however it may be described. And it is confusing to mark in a chart the strength of the different sets of organs under the heads of "Motive Temperament," "Vital Temperament," &c., and let it go at that. The strength of the organs should be noted, of course, the relative proportion of which determines the temperament; but as the constitution can have *only one* temperament, it should be designated as such and specifically described in the exact degree in which it exists. A man may have a 24-inch head and have the Motive Temperament, or he may have a 21-inch brain and still have the Motive Temperament; and so of others.

Now, our plan is to describe the Balanced Temperament in seven degrees, then the Motive in three degrees, the Active in three degrees, the Vital in three degrees, the Mental in three degrees, the Motive-Mental in three degrees, the Motive-Vital in three degrees, and the Vital-Mental in three degrees. Let each be described definitely in the chart, and then just the required one marked to suit the person examined. This seems to us a far better disposition of the matter than any previous arrangement. It simplifies Phrenology.

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Dear Sirs,—Find enclosed \$2.50, or \$5.00, (according to amount of description wanted).

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Age,..... Married or Single,.....

Height,.....ft.....ins. Color of Hair,.....

Weight, lbs. Color of Eyes,.....

Circumference of Head,.....inches.

Measure around head level with tips of ears,—at A.

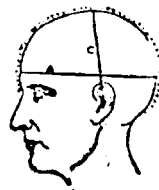
From Earhole to Earhole over Tophead,.....inches.

Measure over the line C.

Present Vocation,.....

Extent of Education,.....

Name,.....



Sample Reflections:

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Clow, Ark., March 27, 1898.

Prof. M. Tope, Bowerston, Ohio:

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Yours Very Truly,

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LESSON V

Of Tope's Professional Course in Phrenology.

Text-book: Sizer's "Choice of Pursuits."

You must open your mind wide on occupations. To be a professional phrenologist good and proper, one must not only know how to size up the developments and analyze out correctly the capacities and dispositions of the clients, but you must be acquainted with the *nature of the different lines of work* in which men and women engage. By knowing the nature of the work to be done in each pursuit and the ability of the one examined, you can then easily adapt him or her into the proper niche. See?

By studying the occupations enumerated and described by Prof. Sizer, you will get a grand start, which you can carry out at every opportunity. Bear in mind that there are a number of general classes of pursuits; as, Agriculture, Manufacture, Commerce, Professions, Mining, Fisheries, Trades, Transportation, Government Service, &c., which are subdivided into several thousand. You will do well to always place any you study in its proper class.

Questions:—

1. Name three pursuits under Manufacturing, and four under Professional, occupations.
2. Why should one follow a pursuit in accordance with his talents?
3. Name the best Temperament, and four leading faculties, for a blacksmith.
4. What are the strong faculties required in a merchant?
5. Describe, in a few lines, what you think is the best policy as to wages.
6. Name five leading faculties needed by a phrenologist.
7. A woman has large Tune, Time, Continuity, full eyes, Vital-Mental Temperament strong, and brown hair: Name three pursuits to which she is adapted.
8. Name the faculties necessary for a miner. Why?
9. Name the faculties required in Manufacture. Why?
10. What kind of a man would you assign to the vocation of a farmer? What kind of woman?

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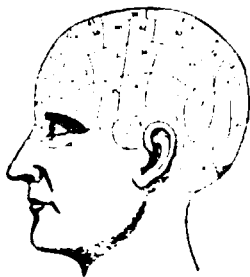
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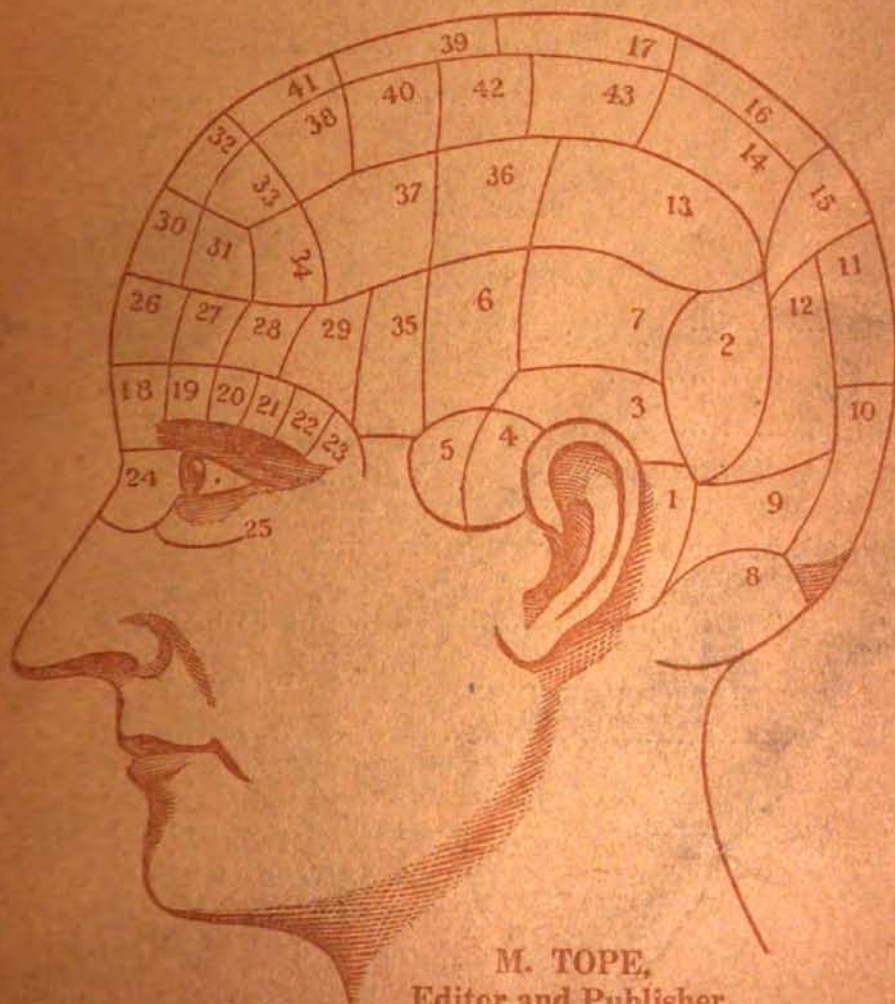
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Height, ft. ins. Color of Hair,

Weight, lbs. Color of Eyes,

Circumference of Head, inches. .

Measure around head level with tips of ears,—at A.

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THE INSTRUCTIVE HOUSEHOLD JOURNAL
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❖ The ❖ Phrenological ❖ Era ❖



Is widely known in America and foreign countries, being now in its ninth year. It occupies a place in literature different from other magazines, viz: It is devoted to the study of HUMAN NATURE in all its phases, including Phrenology, Physiology, Physiognomy, &c., together with the *Laws of Health*.

It is so cheap that no one will ever stop to consider the expense. Only 50c a year, and every number worth a 25c lecture. Trial subscription, three copies for 10c. Read what others say:—

Whoever disseminates true Phrenology is a public benefactor.—
Hon. Horace Mann.

Your writings are useful and to the point.—*Fred Barchenagen, Milwaukee, Wis.*

The Phrenological Era is now the foremost journal of the kind in the world.—*Harrison-co News.*

Your magazine should be in every home, every office and every place of business.—*H. W. Richardson, LL. D., Haskins, O.*

The Library has received Phrenological Era, Vol. IX, No. 2, for which the Board of Trustees returns a grateful acknowledgment.—*N. D. C. Hodges, Librarian Public Library of Cincinnati, O., March 31, 1913.*

The Phrenological Era is the only phrenological monthly printed in the United States. Phrenology is a study of one's self, and how to even up and balance the character. There is no more important study for the young man and woman.—*The Prophetic Age, Ashland, O.*

Prof. Tope certainly is entitled to a compensatory patronage from the public at large.—*Mineral City Pointer (O.).*

I receive your excellent journal regularly. It is good, truthful, timely and practical;—worth much more than the subscription asked.—*Prof. O. B. Miller, a leading Harrison-co teacher.*

We hope your journal will have a very profitable reign. It is deserving of great merit, and we trust your highest expectations will be more than realized.—*Fowler & Wells Co., New York.*

You may enter my name as a subscriber to the Era. Enclosed find check for \$1.50. All good wishes for your success in spreading a knowledge of unadulterated Phrenology.—*Prof. W. A. Wallace, Senecaaville, O.*

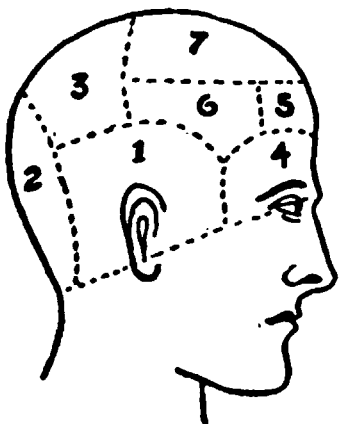
6th, That we highly commend and endorse the phrenological publication at this city, called The Phrenological Era, and recommend its hearty support.—*Resolution of the Phrenological Convention at Bowerston, May 11, 1906.*

We shall be pleased, reader, to have your name on our subscription list. Kindly let us have the pleasure of writing it down. Address—

M. TOPE, Phrenologist and Publisher,

Bowerston, Ohio

[Examiner will check off by the nominal number—see page 5.]



1. Animal Propensities,.....
2. Social Affections,.....
3. Self-conscious Impulses,.....
4. Perceptive Elements,.....
5. Reasoning Members,.....
6. Esthetic Feelings,.....
7. Moral Sentiments,.....

The predominating group controls the character. The predominating faculty of a group controls the group. And the predominating faculties of all the groups work together, following the lead of the strongest faculty or faculties.

ORGANIC QUALITY.

This means the **KIND** of material of the body, in distinction from the **BUILD**;—whether fine, medium, coarse, or otherwise. There is a difference in wood; as, pine, oak, chestnut, hickory, mahogany, etc. Stones, metals, and animals vary in textural quality. And so do human beings differ in fineness and density of organization.

There is no possible way of measuring Organic Quality, except by sight, touch, and good judgment; yet natural ability for character-reading and attention will soon make one skillful and reliable in his conclusions.

Different phases of Organic Quality result from physiological adaptations and states in marriage, manner of living, climate, and education. There are many degrees, but those here given are enough for all practical purposes.

...7. **EXCESSIVE.** When one is excessive in fineness of constitution, the hair is very silky, the fibers of the skin fine and numerous, muscles generally delicate and the countenance brilliant;—like pine-wood if soft and light, or like rose-wood if fine and dense. Is very susceptible, intense in feelings, and has high aspirations and artistic tastes. Is extremely sentimental, and, as the mental predominates over the physical, is subject to nervousness, whimmy about eating, and often out of sorts.

...6. **FINE.** A fine-grained, delicate make-up; bright eyes, small teeth, and fine, glossy hair. Quite sensitive, excitable, and particular. The mental operations are rapid and acute, and inclined to overdo mentally. A bright and shining lamp that needs frequent oiling and much care.

...5. **GOOD.** Splendid texture; are sufficiently refined to appreciate both the ideal and the real; the quality of the hair and the grain of the skin denote grand abilities, both

physical and mental, and upward natural tendencies, dependent for force, of course, on size and balance.

...4. AVERAGE. Medium in fineness; neither very coarse nor very fine;—the white oak. Fair in mental ability, and may attain superiority under stimulus and good conditions, yet more apt to excel in physical achievements; though usually inclined to the common and matter-of-fact things of life.

...3. MODERATE. A tendency to coarseness of hair and skin, rather large teeth, and the physical predominates over the mental. The parentage must have been only commonplace, and the person is better adapted to physical labor than to study; yet may appreciate fairly beauty of Nature, art, moral worth, and certain lines of investigation.

...2. COARSE. Thick skin, coarse and bristly hair, and a generally animalish physique. Adapted to a plain routine of life. Most likely stout in bone and muscle, but sluggish in all movements both physical and mental.

...1. DECESSIVE. Flabby, rough texture; large bones and joints; bad smelling hair. Voluptuous passions; weak intellect; and a low, groveling nature.

TO CULTIVATE.—Those in the extreme degrees of Organic Quality should take every precaution to overcome their conditions *as far as possible*, or it should be specially treated for them. One in 1, 2 or 3, should be rigidly cleanly in body, and refining and elevating influences generally should be brought to bear. Turn to fine, but suitable diet, debarring all deteriorating causes, as bad associates, tobacco, intoxicating liquors, and coarse foods. Change the environment, if necessary, and the occupation. Try to wear finer clothes, mingle in pleasant and refined social life, and assiduously stimulate and exercise the intellectual faculties. Always keep natty, neat and nice, and wide-awake. Go where there is music and art and something to learn, and *grow good*. If parents and teachers, and children themselves, half realized the importance of this matter and took proper efforts to offset the deficiencies, there would be more excellent men and women and vastly fewer criminals, inebriates and vice-mongers.

TO RESTRAIN.—A person in 6 or 7, ought to avoid all stimulating foods and drinks and the use of tobacco, and pamper the appetite for eating vegetables, fruits, boiled beef, and other common unstimulating diet. This class supplies the ranks of tuberculosis patients. A million gallons of serum will not cure them. They need common-sense prophylactic care in strict accordance with the natural laws of

health. Children with intense Organic Quality are precocious and smart, and should live more on air than study. They *must* be trained to live correct physiological lives or die prematurely of consumption, brain fever, etc. Draw out the Social faculties by giving yourself over to sociability. If your head gets too hot, go and take a walk and breathe fully and deeply. Do not study nor read too much, and especially avoid both for a couple of hours before bedtime. When a brain-storm comes up, seek shelter in a looking-glass and make mouths at yourself and laugh. Keep the extremities warm by fire or by rubbing or by exercise, such as, slapping the arms around the shoulders, walking, dancing, etc. Think to yourself that you are too ethereal and visionary, and will avoid being so. Set yourself to control *YOURSELF*; let go of the stars and the fastidious notions and force yourself by *reason* and *will-power* to mix up with earthly things to which you are now related. Be patient and grin at your nervous impulses. Sleep at least eight hours out of every twenty-four, and pass worry and grumbling behind. Do this, and it will help you, and you will feel so much better that you will ever be grateful that you read these lines.

STRENGTH OF PHYSIOLOGICAL ORGANS.

A chain is no stronger than its weakest link. Weak organs of the body should receive special care and culture.

Special defects and abnormal conditions should be noted, as affecting the health, and particularly in assigning pursuits.

The examiner will mark the degree of strength of those named on the scale of 7, as he believes they exist.

...Stomach, ...lungs, ...heart, ...liver, ...kidneys,
...intestines, ...circulation, ...nerves, ...bones, ...muscles,
...eyes, ...ears, ...throat, defective limbs—
...hands, ...feet, ...arms, ...legs,

MODIFYING CIRCUMSTANCES.

As there are AGE limits for various vocations, so are there EDUCATIONAL and FINANCIAL considerations that must be heeded in looking about to choose a pursuit. Some vocations require more education than others, and one at a certain age, say 25, whose education has been neglected or has been in certain lines, might not be at all qualified for the position which Phrenology would recommend as being by Nature best suited. And different pursuits require more money than others, but where the finances are not possibly forthcoming for a start, it would be foolish to advise such pursuits. Hence, to decide on the best thing, it is proper to grade on these matters.

Extent of Education, —.....Slight,fair,good,
.....excellent,extra.

Finances, —.....None,less than \$100,\$500,
.....\$1,000,\$5,000.

awful evils follow at length. As a result of improper mating, children are born idiotic, unhealthy, unbalanced, crippled, vicious, criminal, etc. But if parents are properly mated and their children well-born, and then properly trained at home, and educated in school and society, and their health preserved, and put into pursuits that will yield both pleasure and profit, and finally well-married, all of which can be, how soon would every home become a little heaven, and the oft-imagined millennial twilight actually glimmer o'er the world!

41. It Demonstrates Immortality.—And please note how clearly Phrenology corroborates the teachings of the Scriptures in regard to a future state. The fundamental principle that *the brain is the organ of the mind* constitutes the foundation pillar for the fact of immortality. The brain does not produce the mind, nor the various mental manifestations and phenomena; it is only the *instrument* through which they appear. Brain development does not *give* character, but simply *indicates* it. The mind as an organized entity and superior individuality occupies the brain in its different parts, and is developed by and through it; and it employs the brain and body as its material means in producing the various operations and accomplishments of human life as known here, just as electricity and the different other higher and finer entities of Nature use a conductor to manifest themselves. Thus, the hand that writes is not *merely* the fleshly hand, but back of it there is a substantial *mental* hand that guides the former to do the work.

It teaches that since life inheres in the mind, it will still retain its individuality when released from its earthly habitation at the death-change and continue to be a living, active, conscious mind in a more highly-sublimated body. And this is amply confirmed by the existence of the Religious Faculties in man's mental organization and the universal law of adaptation which render these faculties on the one hand and a world to come on the other hand counterparts of one another. Such is the beautiful philosophical explanation which Phrenology gives of human life;—call it “theory,” if you like. By learning it, you will be able to see into these vital

issues and be qualified to act and advise upon them.

This system of philosophy certainly struck the first blow at materialism from a scientific standpoint in favor of a life beyond the grave. How it could ever have been charged with tending to materialism is very strange. If it taught that *the brain is the mind*, then the charge would be just; but instead it positively teaches that the brain is the ORGAN of the mental entity, thereby conceding and proving a spiritual nature of man,—at least an *active something* superior to and beyond the brain and body. Men have mistaken the conductors of the mind and the cerebral vibrations for the mind itself. It is the duty of all educators to teach these truths to the rising generations.

42. In Self-Culture.—Phrenology not only enables us to extend our researches into the future beyond the boundaries of this globe, but shows us how to grow ripe in goodness and usefulness here, so as to have the highest possible starting-point when entering upon that future career. The gratification of curiosity, recreation, financial profit, etc., are all infinitely eclipsed by its good in personal self-culture. By enabling us to read the characters and motives of others, and to thoroughly understand our own nature and how to adapt ourselves to the people and the conditions about us, as well as teaching us how to control ourselves and others to the very best advantage, it has a utility of which the vast majority of the world knows not. When we consider the benefits personally derived from its teachings in self-development, in satisfaction of mind, in dealing with others in school and other relations of life, and especially in the recovery and improvement of my health, to say nothing of what I may yet reap from it, all the mines of earth could not buy it of me, were it possible so to do.

One great trouble, however, is that men and women are everlastingly on the stretch and strain to get money to pay for something to eat and drink and wear and have a good time—always on the run, like animals, after the earthly things, and do not stop to think how to improve the mind really, and to refine and beautify the surroundings. O the dearth of true pleasure!—the lack of real earnest, economical

improvement!—the hop-step-and-jump way of living! Mankind lives yet largely in the animal plane of existence. A minority is in the ascending node.

This science shows us our “easily-besetting sins,” and how to guard against them and hold them in check, and, together with the Bible, answers every question of ethics pertaining to humanity. It, therefore, becomes a happy guide in religious matters. Why not draw upon it, then, for the benefit of saint and sinner? Religionists should stop and inquire what it says of the true way of salvation. Many are so foolish as to think that anything scientific should not be considered in religion, yet what is science but the *handwriting* of the Creator? All should know what laws of God they conform to, and what not.

43. As a Profession.—Finally, it is, in itself, an independent and honorable occupation that any lady or gentleman having the proper qualifications can take up. The particular characteristics required in a phrenologist are: Strong faculties of Intuition, Comparison, and the Perceptives generally, with physical energy, honesty, and a fair education. He or she should be able to detect at a glance the complex physiological conditions, and have the ability to *reason out* the results either as latent capacity or active manifestations. And it has the advantage over most other professions in that one does not have to spend years in trying to swallow all the dead languages and other useless stuff in order to become proficient; while it is altogether as profitable financially, and is not overcrowded, as most other vocations. The great barriers to the science have been dispelled and people are now ready, as never before, for the practical application of its principles and teachings, when expertly given. In adopting this grand profession, you choose that which pays not only financially, but, as you learn the methods of humanitarian work, you simply cannot begin to estimate the lasting good you can do to others.

A phrenological examination has benefited many a one a thousand-fold. It teaches what parts are weak and what strong, and *how to simulate each faculty* to self-developing action. And if it will guide a boy to nobler manhood, or open

might otherwise go astray, or spread knowledge before a young lady that will guide her to the highest womanly virtues and a blessed old age, and thus augment their lives and happiness, the result cannot be measured by money.

A young man came over forty miles to consult us professionally. He received his own chart and a written description of a friend from a photograph and thankfully paid the small fee we charged. On starting home, he remarked: "It pays to come to see you."

Yes, friends, it does pay. It did not only pay him, but dollars and cents could not stand as an equivalent for the joy that swells up in one's bosom when he knows he has, by this science, done an earnest young person good. Verily, "it is more blessed to give than receive." Thousands in our country need phrenological help nearly as much as religion. Many a father had rather give his child the benefit of a phrenological consultation than a thousand dollars in gold. And how much easier to do!

It can be learned in much less time than required to master other professions. Law takes two years, Medicine three, Theology two, and Phrenology less than one. And by being "learned," we mean that the person can read and describe character with correctness and facility in a professional way. We do not want to see any botches or bunglers in this profession; for by their mistakes those who may depend upon their advice might be shipwrecked sadly on the voyage of life. The professional phrenologist deals with humanity, and in every transaction teaches men and women to be better, wiser, healthier, happier; in a word, more completely civilized.

One great drawback to Phrenology as a profession has been the reckless manner in which it has been practiced. In years past, the program of many lecturers has been: to show pictures of good and bad characters, talk a while flippantly, examine a few heads and cause lots of mirth. But funny entertainment as the main purpose and end of this science discredits and prevents its true uses. While there has been, here and there, a true master and teacher of the science, a number of half-posted persons, charletans and other disrepu-

table characters have perambulated the country with false claims and snide work and left bad impressions among the people. And they have naturally come to look on it as merely something with which to amuse a crowd or to satisfy the curious.

Some have looked on this science as a fake, because it has been associated with other so-called sciences and fakes in which they disbelieve, such as palmistry, mesmerism, astrology, and Gypsy fortune-telling. Some weak practitioners have hitched on some of these to help draw customers for pecuniary profit or other questionable motives; others have resorted to legerdemain and slick schemes of mind reading. And thus Phrenology has got into bad company and had its reputation hurt. Yet the work of ignoramus and humbugs ought not to be allowed to weigh against genuine Phrenology any more than hypocrites are permitted to overthrow genuine religion.

A phrenologist is sometimes laughed at on the same ground that people object to a louse:—the way he makes his living! Yet every phrenological examination consists in reading lessons from the highest handiwork of God, and ought to merit serious consideration.

REVIEW QUESTIONS.

1. Name three great benefits of Phrenology.
2. On what was the old system of Mental Philosophy based?
3. On what is Phrenology based?
4. Explain the advantages of Phrenology to school-teachers.
5. Define Science.
6. Why does Phrenology rank highest of the sciences?
7. What did Horace Mann say of it?
8. How would this science help the world through matrimony?
9. Tell some qualities of a good phrenologist.
10. Give two reasons why Phrenology is regarded by some as a humbug.

About Foods.

We all need every day some food to make muscle and keep the tissues of the body in good repair; then we require some fat to keep the body warm, some starch and sugar to give it energy, some mineral matter to keep the blood pure and aid digestion, and lots of water to get all this food to the tissues and to carry away wastes. The amount that we need of these different kinds of foods depends upon the vocation, the constitution, the age, and the climate.

It would be well to have a classified list of foods kept on

the cupboard or kitchen door for constant reference. Here is a partial classification:

The Chief Muscle Foods are: Lean meat, lean parts of fish, cheese, oat meal, beans, peas, eggs, nuts, milk, and gluten in flour.

Fat Foods are: Butter, cream, oil in cheese, olive oil, oil in nuts, fat of meat, and corn bread.

The Sugar Foods are: Sugars of all kinds, honey, syrup, candy, sugar in fruits, etc.

Starch Foods: All cereals and flours, potatoes, etc.

Mineral Matter: Found in all fruits and vegetables, soda, and salt.

The unbalanced use of these is largely responsible for many diseases, if not for some crimes.

Dr. John T. Miller discussed the food question in *The Character Builder* for February, 1913, and among the good things said are the following: Foods that cause constipation:

Cheese, white bread, hot bread, soda or baking powder biscuits, salted or smoked meats, potatoes and gravy, tea, coffee, barley coffee, raspberries, blackberries, salt, pepper, spices, preserves, jelly, sugar, candy, pies, cake, pickles, custards, hard boiled eggs, and boiled milk.

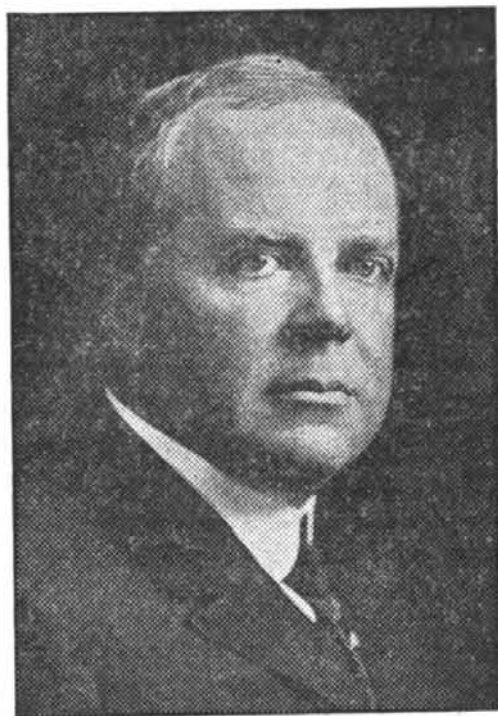
These foods cure constipation: Figs, prunes, plums, apricots, pie-plant, spinach and other greens, graham bread, cracked wheat mush, oatmeal or cornmeal mush, buttermilk, asparagus, cauliflower, cabbage, green corn, peas, carrots, onions, celery, beets, turnips, parsnips, tomatoes, egg plant, lettuce, radishes, all fruit except raspberries and blackberries, veal, honey, and molasses.

Care should be exercised to get bulk enough with foods. Animals need hay or other kinds of bulk to mix with the grains fed them; human beings need the bulk furnished by the fiber of fruit, the watery vegetables, the hull of grains, etc., to mix with the concentrated foods, such as cheese, lean meat, eggs, nuts, beans, etc. To furnish the system such bulk, physicians sometimes prescribe bran bread for their patients.

To get the best results in feeding the body, it is best to eat very few foods at one meal and have variety from meal to meal and day to day, rather than at one meal. Fruits and vegetables are not a good combination. Grain preparations harmonize with any other foods. If people eat the flesh of animals, it should be with vegetables, not with fruits.

"Our Future,, is the subject of an article sent to this office some time ago by Dr. Martha J. Keller, of Cincinnati;O. Our space forbids publishing, though it is well written.

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More laughs are produced in the United States each week by Blythe than any other individual.—KANSAS CITY STAR.

Cutting It Out; or, How to Get on the Water-Wagon and Stay There.

This a practical, witty and convincing temperance book, by the same author, giving his own personal experience with drink. Cloth binding, by mail, 40c. It and the ERA one year, 65c.

Humor of a high quality and the best book on the drink habit.—WASHINGTON HERALD.

Other books for sale by the same firm, **Forbes & Co., Chicago, Ill.**, that we handle are: *Divorcing Lady Nicotine*, 40c; *Making the Farm Pay*, \$1.15; *The Care of the Sick*, \$1.10; *The Man and the Woman*, 85c.

Address

The Phrenological Era,
Bowerston, Ohio

The Fun of Getting Thin; How to be Happy and Reduce the Waist Line.

This is the most sensible advice to fat people we have ever read to get rid of superfluous flesh; while the lean, by its "fun" will laugh and grow fat. Cloth bound, by mail, 40 cents. By the popular writer of the "Who's Who—and Why" page in THE SATURDAY EVENING POST.; viz: Samuel G. Blythe. He neither moralizes nor theorizes, but treats the problem in a practical manner from the side of health and efficiency.

This book and the ERA one year, sent postpaid, for only 65 cents.

The Phrenological Era

Devoted to Educating the Public in the Invaluable Knowledge of Human Nature and Character Reading as Taught by the Science of Phrenology, Together with the Natural Laws of Health, Rules for Mental Culture, and the Correction of Public Error by the Gauge of True Mental Philosophy.....

Published Monthly by M. Tope, as the Organ of the Ohio State Phrenological Society, at Bowerston, Ohio.

RATE CARD FOR ADVERTISERS:

Page, limit 150 words, per issue, \$3.00.
Half page, limit 85 words, per issue, \$1.75.
Fourth page, limit 50 words, per issue, \$1.25.
Three lines, limit 30 words, per issue, 60c.

Vol. IX.

MAY, 1913.

No. 5.

Phrenologists, Don't be Sleepy.

One great reason,—in fact, about the *only* reason,—why Phrenology does not grow faster, is, that there are not enough earnest phrenologists. We would not be harsh, and will use the kindest word we can, but there are too many that are hesitative. There is no use to try to succeed, if we stand around shivering, afraid to tackle the job with enthusiasm! People want us to *do* something.

The main reason for the non-acceptance of Phrenology by our vast body of school-teachers is the fact that no good phrenologist has got down to business and in the proper spirit made it plain to them how to use it and apply it in their work. They are intelligent, and generally will accept anything reasonable that they believe or know will aid them. Let us labor, friends, to put the science before the people better—work with enthusiasm, tact, kindness, perseverance, and simplicity!

We are thankful for cheering words from W. T. Harper of Rosemont, Ontario—Can. He inquires about our forthcoming book. It will not likely be out till the holidays, although the new chart will be done sooner.

A card from Reo Johnson, Columbia City, Ind., apologizes for not getting his lesson, as he is tending his sugar beets and shearing sheep. Several others are also otherwise employed. But it's all right, friends; lessons won't spoil!

Read Dr. Keller's ad on page 127.

As usual, we are crowded and hurried both again this month.

Prof. Youngquist and wife are on their way from Sweden to America now. They intend to call on the Era some time after arriving.

It is high time it were decided where and when our next convention shall be held. Let us hear from those interested. We think it should be held in October, or at least, earlier than it was last year.

Before the next issue of the Era, it is expected the charter papers for the Ohio Phrenological Society shall have been fully made out. The damage by the flood delayed the matter, and still more, we have waited to hear from the president, Rev. S. A. Corl. He is afflicted with cataract of the eyes at his home at Navarre, waiting an operation.

The Phrenologist, organ of the Incorporated British Phrenological Society, published at 63 Chancery Lane, London, W. C., Eng., is a valued exchange. It is small, but is full of gistisms that are mighty interesting.

A NEW JOURNAL.—*Homographs* (man writings) will be the name of a new little magazine to appear next month by Prof. N. S. Edens, at Lometa, Texas. It will be a phrenological journal from start to finish, with big ideas. 50c a year; 5c a copy; no free copies. We extend a hearty welcome and best wishes.

Thanks to Prof. H. W. Smith for sending two copies of the *Leaves of Healing*, the weekly religious paper published at Zion City, Ill. The Prof. is lecturing at Lamberton, Minn. The papers are remarkable publications and we hold them in careful consideration.

The Flaming Sword, of Estero, Fla., for May, has arrived. It has 30 pages and a cover,—is full of Koreshan doctrine. It starts out by discussing the phrenological faculty of Individuality or Unity. It is worth having for the big words, if nothing else.

Home and Father.

The Pacific Woodman.

What is home without a mother?

Doubtless 'twould be pretty bad—
 Did you ever stop to reckon
 • What 'twould be without a dad?

What is home without a father
 In the morning cold and gray?
 Who start off the kitchen fire
 Ere the dawning of the day?

What is home without a father
 When we hear the dinner bell?
 Dad produces beans and bacon,
 Else we wouldn't get a smell.

What is home without a father
 In the quiet eventide,
 Homeward bound from strenuous labor
 With a lunch pail by his side?

What is home without a father
 In the still and solemn night,
 With a burglar in the basement—
 Mother paralyzed with fright?

What is home without a father
 When the landlord wants his rent?
 When the butcher and the grocer
 Keeps dad broke—or badly bent?

What is home without a father
 In the gentle, balmy Spring?
 Who would spade and rake the garden?
 Who would plant a single thing?

What is home without a father
 In the summer or the fall?
 Sowing, reaping, thrashing, grinding—
 Father oversees it all.

What will home be when father
 Goes to everlasting rest,
 When those toil-stained hands are folded
 Motionless across his breast?

What will home be without father
 When the summer grass grows green
 On a mound in God's half acre
 When on earth no more he's seen?

Speak a kindly word to father,
 Fill the old man's mind with cheer—
 Help to make the burden lighter
 While your dear old dad is here.

SMILES AND TEARS.

If you will smile hard enough, you will laugh; and if you will laugh hard enough, you will shed tears.

A merry heart doeth good like a medicine.—Solomon (Prov. 17:22).

A RECIPE.—“Dear, will you please follow directions while I read the recipe?” said Mrs. W. H. Host to her obedient husband. He took the pan and she read aloud:

First you mix a beaten batter,
Then you take an earthen platter,
Bat the batter in the platter
Without clamor, clash or clatter;
Stir it gently while you scatter
Milk and sugar till the batter
In the platter grows much fatter.
Pour it in a dish that’s flatter
Than the first and earthen platter—
Tin will do; it doesn’t matter
So the fatter batter’s flatter—

Then,
Gently lifting up the latter
Flatter patter, pour the batter
With a percolating patter
In the former earthen platter
Without clatter, clash or splatter.

Now,
Once again in the latter platter
Scatter fatter flatter batter—

Mr. Host took to his heels and lit out for the woods. He says he doesn’t want any new-fangled flapper-jacks; the old kind is good enough for him!

PARENTITY.—Little Mary’s father had denied her some pleasure that she had fully expected to enjoy. That night she concluded her prayer with this petition: “And please don’t give my papa any more children. He don’t know how to treat those he’s got now.”

CAUTION.—A Frenchman was passing along a street and a big dog came out barking, “Bow-wow, wow-wow!” A man said: “Don’t be afraid; you know the proverb, ‘A barking dog doesn’t bite.’” “Yes, I know ze provairb, and you know ze provairb, but ze question is, does ze dog know ze provairb,” said the Frenchman.

PERSISTENCE WEAK.—Bonds sometimes fluctuate in value,—even the holy bonds of matrimony.

PRIDE.—The egotist is all I’s, and expects the rest of us to be all ears.

Average Weights and Heights of People.

Editorial.

For years we have been taking second-hand knowledge about the weights and heights of persons, and have seen various statements at various times; and at the same time we have made observations of our own. The Fowlers' "Self-Instructor" gives the average weight at 130, while others give it as 150, and still others other figures.

We have until recently placed the weight of the average man at 135 and of the average woman at 120. But it seems this is an error, being too low. In an article found some time since, disinterested of course so far as our point is concerned, it is stated that of 1,000,000 soldiers of the United States the average of their recorded weights was $143\frac{1}{2}$ lbs. Allowing this class of men to rank somewhat above the general average, we will throw off the $3\frac{1}{2}$ lbs., and say 140 lbs. is a good *standard* weight for an average man.

As to women, another article says that of 58,855 insurance examinations the figures show that the average American woman weighs 133 lbs.; yet we feel that possibly this is a class somewhat above ordinary, and by taking off the 3 lbs. gives us round numbers, and makes a good *standard* weight for the average woman.

The article about the soldiers gives their average height as 5 feet $8\frac{1}{4}$ inches, which confirms our former estimate, showing that we have been right on that point,—except the quarter inch, and we shall not bother with so small a fraction. The article about the women states that the average height is 5 feet $4\frac{1}{4}$ inches, which also agrees with our former standard.

Of course, different races differ in both these respects; but for American people these must be nearly right. And unless some one shows us different, from this on we shall adopt these estimates as STANDARDS. The weights decrease at about 10 lbs. to the degree below the average, and increase at about 20 lbs. above. Heights increase or decrease at about 2 inches to the degree.

These corrections should be made by students and readers over our former statements on these points in our works and in the Era.

The California Travel Club Magazine, San Francisco, Cal., is a new, unique, 40-page, monthly publication, designed to boost the international exposition for the opening of the Panama canal, Feb. 20,—Dec. 4, 1915.

"Spoil the rod and spare the child," right or wrong, is now a modern habit.

SIX THOUSAND YEARS.

N. S. Edens, Lometa, Texas.

Six thousand years have come and gone, with all that they portend;

Six thousand years of ignorance has held the world in gloom!

Six thousand years of superstition has slain, and drove insane, the souls of men!

Six thousand years of tortuous toil has tried the strength of vassal man!

Six thousand years of wanton war has wrought its awful waste and woe!

Six thousand years of wrong has rung the minds and hearts of men!

Six thousand years of vice and crime has bathed the earth in shame and blood!

Six thousand years of cruel greed has gorged itself on sordid gold!

Six thousand years has poverty oppressed the poor!

Six thousand years of famine, plague, disease and death has scourged all ranks of men!

Mankind, arise! and view amid the intellectual skies the glorious orb of truth!

Let wisdom dissipate your mental gloom!

Send all your tyrants to their doom!

Prepare for greed its solemn tomb!

Give freedom room!

Let knowledge loom!

Let love and virtue bloom!

Behold the pure!

Seek that which shall endure!

Let Life mature!

LESSON II

Of Tope's Professional Course in Phrenology.

We shall now change books,—to Combe's "Lectures on Phrenology," but still follow the same good author, taking two Lessons more of his writings. George Combe in his "Constitution of Man," in his lectures and in all of his writ-

ings was very particular not to say anything that would interfere with or in any way belittle the Christian religion. And we may pursue the same policy, though sometimes we may not exactly agree with churchmen, and accord to one and all intelligent people the right to do good in their own way, *in reason*.

Lesson III must be somewhat scattered. Our main purpose will consist in learning facts about George Combe as a teacher, his methods, and his views on Physical Education. Hence, begin by noticing the title-page,—that it tells us the Notes, Introductory Essay and Historical Sketch are by Andrew Boardman, M. D., and that the book is published by Fowler & Wells, 1850. These you ought to study until rather familiar with them. Then the Lectures from I to XV should really all be studied, by *parts* at least. Our questions will serve as a sort of basis, or guide, in getting the leading points.

Questions:—

1. When did George Combe come to the United States, and when did he return? What was his nationality? Describe his personal appearance.
2. Can you tell when and where George Combe was born, when and where he died, and what noted defect of mind he possessed?
3. Name two great philosophers who preceded Dr. Gall. Can you give the years in which each lived?
4. Make a brief outline of Combe's Lecture I.
5. Was Combe a believer in Phrenology before he studied it? How many lectures did he give in the United States—in his course; in all the times he lectured? If Combe could be such a master of this science as to write and lecture as he did, what ought *we* to think of *ourselves* and be able to do? Of how many faculties did he treat?
6. How did he dispose of the question of Materialism?
7. Give some leading points as a synopsis of Lecture XII.
8. What combination of faculties in a surveyor?
 " " " " " naturalist?
 " " " " " artist?
9. Describe Robert Burns the poet temperamentally and phrenologically.
10. Make out a brief outline of Lecture XIV as you would use the same in giving a public lecture yourself on health.

LESSON II

Of Tope's Professional Course in Phrenology.

Text-book: Combe's "Constitution of Man."

For Lesson II, take Chapters VIII and IX, with the Conclusion and Appendix. You will notice that we have skipped 230 pages. But you can study those at your leisure, directing your study yourself. I want you to see the supreme importance of observing the natural laws, and to get a full understanding of the relation of Science and Scripture.

Questions:—

1. What four individuals are represented as appealing to Jupiter? Why did each appeal? And what lesson did each learn? (Pages 331-342).

2. What kind of persons usually "kick" on science in connection with Scripture and religion? (Page 343).

3. Has the Creator revealed a code of morals to man in a complete sense? Why? (Page 345).

4. Name three branches of science that have been assailed as hostile to religion. How would mankind stand to-day without them? (Pages 344-346).

5. If any difference between Science and Scripture be found, which should yield? Why? (Pages 348-352).

6. Define Christianity as it was conceived of by men of the early centuries. Who was Constantine, and what did he do for Christianity? (Pages 354, and your own sources of information).

7. After studying pages 356 to 378, what can you say of the advantages of a knowledge of Phrenology in the study of the Bible and in moral and religious living?

8. Name what you consider some of the worst drawbacks to the spread of phrenological teachings. (Page 378, etc.).

9. Read pages 381-382 and 390-393, and then say what you think of our present-day education.

10. *a*—How was Phrenology generally received at first?
b—How many phrenological societies do you know of now?
c—How many phrenological journals can you name?

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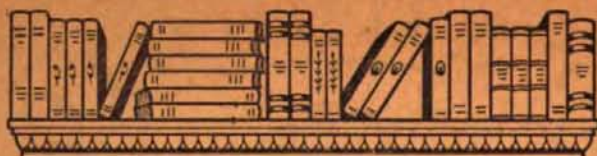
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—GALL.

Whoever disseminates true phrenology is a public benefactor.

—MANN.

LESSON VI

PHYSIOLOGY OF THE BRAIN.

44. Better to Know Physiology.—We do not consider it absolutely necessary for our students to understand the physiology of the brain, yet we know they will be better phrenologists if they have a good anatomical knowledge of it, and can carry in their mind's eye the looks, shapes and conditions of the arrangement of the different parts of the human head, and be familiar with the names and descriptions of the same. Hence, we shall, in this Lesson, describe to you briefly the structure of the brain and point out its general functions and relations.

45. External Parts of the Head.—On looking at a head, we see the hair, skin, external ears, eyes, nose, and general contour.

The *hair* and *skin* are, of course, intended for protection. Some persons lose their hair by sickness, scalp disease, or from some other cause, and become, to a more or less extent, bald-headed.

The skin of the head usually covered by hair is commonly called the *scalp*. It is generally much thicker than the skin on other parts of the body.

The *external ear* is adapted to catch sounds and to convey them to the internal part of the ear and thence to the auditory nerve and to the mind. It plays a very important part in the economy of impressions on the mind. It is the channel through which most of the *emotions* of the mind are fed.

The *eye* is still more important, if that can be possible. It is the channel through which the *intellect* of the mind is mainly fed.

The *nose* is the organ of the faculty of Smell. Its chief functions are: To aid in the selection of proper food and drink, add to the handsomeness of the face, serve as a channel for breathing, and enhance our happiness through the

smelling of beautiful flowers and other perfumes.

The *contours* of the head should be noted as to the male and female shapes, racial peculiarities, temperamental influence, relative size of lobes, and the like.



FIG. 18.—
MALE SKULL.

The correct *masculine* head is high from the opening of the ears to the tophead (Firmness), and large, wide and full upwards and backwards of the ears where Courage, Energy, Pride, and Gender are located. A woman with



FIG. 19.—
FEMALE SKULL.

this form of head, especially if her shoulders are straight out from the neck and her chest flat, may safely be said to "take after" her father in disposition, or at any rate she has all the conditions of a masculine nature.

The typical head of the *female* is fine, smooth and even, and seemingly longer from front to back than the male. It is fuller proportionately than in men in the center of the tophead (at Reverence and Faith), and at the center of the backhead (at Parentity and Friendship); but not so full as the male head at Pride, Firmness, Courage, Energy and Gender. A man having this type of head, and round, sloping shoulders and a full chest, can be set down as having a feminine character, and most likely "takes after" his mother. These are good points on which to make strong "hits" in character-reading.



FIG. 20.—Caucasian,
WM. H. MCGUFFEY.

The *Caucasian* head is prominent and high in the forehead, the backhead projected somewhat and the coronal region elevated. It is wide across the brow.

The *Indian* head is very wide just above the ears, in the region of Energy, Tact and Caution; but narrow across the forehead, and prominent below, but retreating and not very high.



FIG. 21.—Indian.

The head of the *Negro* is long and narrow, with the balance of power in the backhead, or behind the ears. They are generally full in the temples and in the lower forehead where music and appetite are located. This, of course, refers to the typical darky, as the *Etheopian* race is made up of a great many sub-races, which are widely dispersed as to location and vary greatly in configuration, intelligence and disposition.



FIG. 22.—BLIND TOM.

And so on with other racial types.

A *dolicho-cephalic* head is one whose anterior-posterior diameter exceeds the transverse diameter.

A *brachy-cephalic* head is one whose transverse diameter exceeds the anterior-posterior diameter, or which measures more from side to side through than from the center of the forehead straight through to the backhead.

A *meso-cephalic* head is one with a medium ratio of the length to the breadth.

46. The Bones of the Head.—The bones of the head are: 32 teeth, 6 ear bones, 1 tongue bone, 14 bones of the face, and 8 skull bones,—61 in all.

The *bones of the skull* are: Occipital, 1; parietal, 2; temporal, 2; frontal, 1; ethmoid, 1; and sphenoid, 1. Their chief use is to protect the brain. They are joined together into an oval-shaped cage, or "dome of thought," by notched edges, called *sutures*, as, sagittal suture, coronal suture, etc. Two transverse ridges cross the outward surface of the occipital bone, and a projection is found in the center of the upper ridge which is called the *occipital spinalis*. The size of this bony knot differs in different persons. In the front part, just above the root of the nose, there is the *frontal si-*

nus, or slight opening between the external and internal tables of the skull, which is less in some than others, and in some does not occur at all. Its size, large or small, can readily be determined by the outward appearance and the temperament. The skull fits close all over the brain like the bark to a tree, and as the brain is developed so it is shown on the surface of the skull.

There are three bones in each *ear*: *Incus* (anvil), *stapes* (stirrup), and *malleus* (hammer). They are located in the internal ear inside of the drum, or tympanum, and are arranged to move upon themselves by means of small muscles when the drum is agitated so as to convey the sounds to the nerves of sound-perception, or faculty of Hearing.

The *bones of the face* are: 2 nasal bones, 2 inferior turbinated, 1 inferior maxillary, 2 palatals, 2 lachrymal, 1 vomer, 2 superior maxillary, and 2 malar. These make up the form of the face and constitute the framework of the human countenance, as it were. If there is plenty of digestive and circulatory power, these bones will be well-covered with flesh and the features will be round and plump; but if the digestion is weak and the nervous system predominant, the features will be spare and pale.

The *bone of the tongue* is called *os hyoides*. It is located at the base of the tongue. Its function is to support the tongue and the upper part of the larynx.

The *teeth* are divided into four classes: 8 incisors, four above and four below, and two on each side of the mouth; 4 cuspid, canine or "eye" and "stomach" teeth, one on each side above and below; 8 bi-cuspid, or small double teeth, two on each side above and below; and 12 molars, three on each side above and below. Their use is to masticate food thoroughly before swallowing it, add to the attractiveness of the face, and aid in talking. Many persons, however, have poor teeth, owing to carelessness in cleaning them and by taking hot foods and bad medicines.

Besides these, there is a large number of muscles and nerves, and a large amount of blood and cartilaginous tissue, not necessary to describe here.

47. Nature of the Brain.—The brain, or *encephalon*, is

generally divided into three lobes: The *anterior*, *middle*, and *posterior*.

It is composed of two parts: The *cerebrum*, and *cerebellum*, each of which is sub-divided into two halves, called hemispheres of the brain.

Closely surrounding the entire brain is the *pia mater*, a fine tissue with which is connected tiny blood-vessels that bathe the brain with one-fifth of all the blood of the body. It is estimated that the blood of the whole body is about one-twelfth of its weight, and hence an average-sized man has nearly twelve pounds, or one and a half gallons, of blood; and this divided by five gives approximately the quantity used by the brain, which is a little more than one-third of a gallon.

Then comes the *arachnoid process*, the secreting membrane which lubricates and softens the *pia mater* and the *dura mater*, the latter of which lines the skull, or *cranium*.

The *cerebellum*, or little brain, occupies the lower back part of the cavity of the skull box, and the *cerebrum*, or large brain, occupies the upper and front part, the latter being about eight times larger than the former. They are separated by a thin bony membrane, called the *tentorium*. The hemispheres are separated by a fissure that dips down deep between the same from the surface, starting above the root of the nose and running through to the back, forming a juncture with the *tentorium*.

The *cerebrum* is arranged in convolutions, so that it has on the outside the appearance of the kernel of an English walnut. (See Fig. 6). These convolutions are the deeper, the more intelligent their possessor. The gray exterior surface of the brain is termed the *cortex*.

The substance of the cerebrum is of two kinds mainly: *Fibrous*, which is white; and *cellular*, which is gray. The gray is on the outside, covering up the fibers which radiate from the central axis or capital of the spinal column. (See Sec. 19). They unite in one grand focal center, called the *corpus callosum*, a thin, slightly-arched band, nearly an inch wide, and about three inches long, lying above and in front of the *medulla oblongata*, or the enlarged top of the spi-

nal cord. In fact, this *carpus callosum* consists mostly of the convergence of the nerve fibers in crossing over from side to side, connecting the two hemispheres of the brain, and from front to back; thus explaining why an accident to one side of the brain produces paralysis on the *opposite* side of the body.

The *cerebellum* is composed of the same kind of matter as the *cerebrum*, but there are parallel ridges instead of convolutions. These ridges let the gray matter down so deeply into the white that both show in layers on the surface, and the structure is sometimes compared to the tree named *Arbor Vitæ*. Just between the *cerebellum* and *medulla oblongata* is another band, or rather layer, of transverse and longitudinal fibers, intermixed with gray matter, called the *pons Varolii*. This commissure is to the *cerebellum* what the *carpus callosum* is to the *cerebrum*, while it also joins the different segments of the brain with the *medulla oblongata*, and thereby connects the entire nervous system of the body.

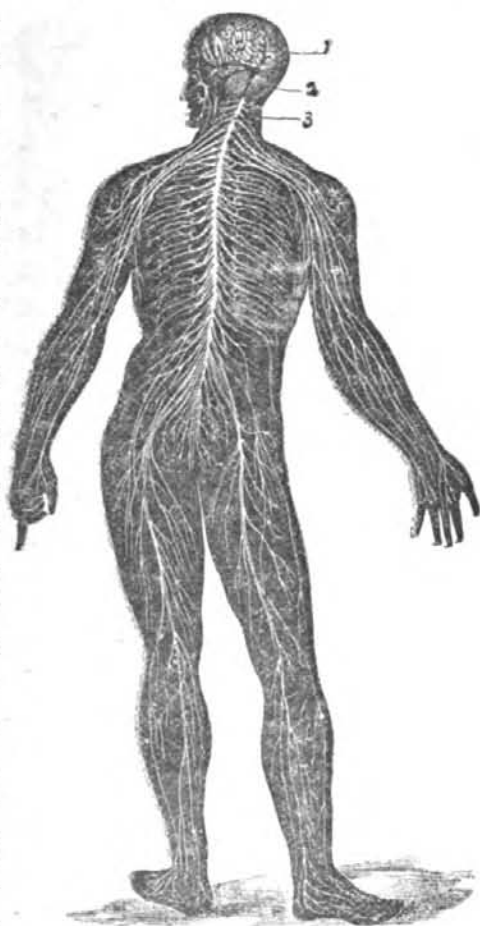
48. Phrenology in Brain Dissection.—Before Phrenology was discovered, the fibrous structure of the brain was not known, even by the most learned of mankind. And when Dr. Gall taught the doctrine, it was booted at as false. But Gall and Spurzheim traveled and dissected brains in various parts of Europe, the latter also in America, to the wonder of all anatomists. The old method of brain dissection was to cut it off in slices, like custard or cheese or a melon; while the phrenological mode consists in *unfolding* it with the fingers, like an unfolded ruffle, without rupturing its structure, and tracing the nerve fibers until, when the whole brain is spread out, it covers the top of a moderate-sized table,—some as large as four feet square. This new and correct plan of dissection excited the prejudice of the medical world and brought upon the phrenologists fierce, though unjust, obloquy that has had much to do with retarding the acceptance and progress of the science. The opposition went on until Henry Gray's great work on Anatomy appeared as a textbook, in about 1852, since which the fibrous structure of the brain has been taught as a fact in every medical college of the world.

49. A Physiological Beauty.—Another beautiful item

of knowledge brought forth with the discovery of Phrenology was the sectional functioning of the brain; that is, the natural grouping of the organs of faculties that have a close relation in their own activities and in their counterparts in surrounding Nature. The charge was often made against the early phrenologists that they mapped out fanciful compartments on the skull, and then assigned faculties and names to each. But this accusation was very misapplied. For every discovery was announced, one after another, as an isolated fact, with no idea of the arrangement of the organs; and only after many of them had been discovered were the organs found to be so nicely grouped.

50. Bodily Nerves.—

Nerves originate in the gray matter of the brain, pass through the pons Varolii, emerge from the posterior part of the spinal cord and are distributed to every part of the body. These are called *motor nerves*. Nerves originate in different parts of the body, run to the spinal cord and terminate in the same gray neurine. These are called *sensory nerves*. Twelve pairs of *cranial nerves* go out from the brain. Thirty-one pairs of *spinal nerves* issue from the spinal cord, and these, with the sympathetic system of nerves, including their] ramifications] and confluences, constitute the complete nervous system, very like the system which circulates the blood.



1.—Cerebrum.
2.—Cerebellum.
3.—Spinal Cord.

51. How the Mind Moves the Body.—So here we see how it is that the mind moves the body. This system of nerves is like a great telegraph system along our railroads in this country, with millions of outgoing branches from the brain, and a similar number of reporting lines *from* the body *to* the brain. The brain, composed of the two parts, *cerebrum* and *cerebellum*, constitutes a mental electric battery. The cerebellum is negative, and corresponds to the copper in the common galvanic battery, and the cerebrum is positive, and corresponds to the zinc. And the mind generates and vitalizes electricity in the brain, just as the sulphuric acid produces electricity in the galvanic battery. The brain, therefore, is the great headquarters of the system, the ganglia of gray matter throughout the body are the small offices, and the fibers are the wires and conductors, and the MIND is the *great dispatcher*. The electricity thrills throughout the nervous system, receiving reports and giving out orders, and these nerves, by their influence upon the muscles, produce muscular and bodily action. Hence it is that the brain is the organ of the mind, the immediate residence in this life of the immortal soul.

REVIEW QUESTIONS.

1. Do you know any reasons for the fact that women are less subject to baldheadedness than men?
2. Did you ever dissect or examine closely the brain of any animal, as, a squirrel, rabbit, hog, beef, etc.?
3. Have you studied closely to understand the structure of the human brain, including the outward parts, and its connection with the body?
4. Describe the brain (1) as to brain matter; (2) as to brain structure.
5. How many parts of the head can you name?
6. Define brain fibers.
7. What is the corpus callosum? The cortex?
8. What two special sets of bodily nerves are there?
9. How much blood in the body, and how much is used by the brain?
10. Draw a little map showing the difference in the arrangement of the matter in the cerebrum and cerebellum.

Some one laboring under a malignant attack of missionaryitis was trying to induce a Chinaman to attend a Sunday school. Hop was averse doing so, but the missionary persisted. Finally, Hop got mad and said: "Suppose me Christian, me go to Heaven?" "Of course!" "All right," says Hop, "suppose me want my brother to come to this country, you won't let him?" "No, that is the law." "All right; but why do let the Chinaman into Heaven and not let Chinaman into United States?" The missionary gave it up.

The "Calf Path"—Do You Walk It?

Sam Walter Foss.

One day through the primeval wood
A calf walked home as good calves should;
But made a trail all bent askew,
A crooked trail, as all calves do.
Since then three hundred years have fled,
And I infer the calf is dead.

But still he left behind his trail,
And thereby hangs my moral tale:
The trail was taken up next day
By a lone dog that passed that way;
And then a wise bell-wether sheep
Pursued the trail o'er vale and steep,
And drew the flock behind him too
As good bell-wether sheep will do.
And from that day o'er hill and glade
Through those old woods a path was made.

And many men wound in and out,
And dodged and turned and bent about,
And uttered words of righteous wrath
Because 'twas such a crooked path;
But still they followed—do not laugh—
The first migrations of that calf
And through this winding wood-way stalked
Because he wobbled when he walked.

This forest path became a lane,
That bent and turned and turned again;
This crooked lane became a road
Where many a poor horse, with his load,
Toiled on beneath the burning sun
And traveled some three miles in one;
And thus a century and a half
They trod the footsteps of that calf.

The years passed on in swiftmess fleet,
The road became a village street;
And this, before men were aware,
A city's crowded thoroughfare,
And soon the central street was this
Of a renowned metropolis;
And men two centuries and a half
Trod in the footsteps of that calf.

Each day a hundred thousand rout
Followed the zigzag calf about,
And o'er his crooked journey went

The traffic of a continent.
 A hundred thousand men were led
 By one calf near three centuries dead.
 They followed still his crooked way,
 And lost one hundred years each day.
 For such reverence is apely lent
 A well-established precedent.

A moral lesson this might teach,
 Were I ordained and called to preach;
 For men are prone to go it blind
 Along the calf-paths of the mind
 And work away from sun to sun
 To do what other men have done.
 They follow in the beaten track,
 And out and in, and forth and back,
 And still their devious course pursue
 To keep the path that others do.
 They keep the path a sacred groove
 Along which all their lives they move;
 But how the wise old wood-gods laugh
 Who saw the first primeval calf.
 Ah, many things this tale might teach—
 But I am not ordained to preach,

Two Ways of Saying It.

Evolution is an integration of matter and concomitant dissipation of motion, during which the matter passes from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity, and during which the retained motion undergoes a parallel transformation.—*Herbert Spencer.*

Evolution is a change from a knowhowish, untalkaboutable, all-alikeness to a somehowish and in general talkaboutable not-all-alikeness by continuous somethingelse-ifications and sticktogetherations.—*D. R. Philips, Bowerston, O.*

Capt. G. E. Diamond of San Francisco, Cal., at 117, expects to live at least ten years longer. He was born at Plymouth, Mass., twenty years after the declaration of independence. He never drinks, nor touches tobacco. He says it was not intended that a man should chew tobacco, smoke, drink or live a riotous life. He thinks no one can do this and live to be old. His rules are: Things not natural should be avoided. I walk every afternoon, and each night after supper. I eat what I want and when I want it. He has driven oxen, rafted logs, steamboated, sailed to Africa and back; in short, has always been a worker.

LESSON VII.

ORGANIC QUALITY.

52. Hardest Part to Learn.—Along with *size* and *form*, is the *quality* of the organization, or the *kind* of material or tissues of which the body is composed. And this we shall consider next. This is usually regarded as the most difficult part of this science to understand, and you will have to be content with finding out just what you can here, and waiting until you can learn more by actual observation and further study.

53. Men and Women Graded in Quality.—Human nature is graded as to the fineness and coarseness of physical organizations. Men and women differ as much in regard to the "sort of stuff they are made of" as animals, timbers or metals. The flesh of some animals, you know, is coarse-grained; that of others is fine. Some woods are fine, but easily broken, as the linden; others are fine, but hard to break and durable, as mahogany; while still others are coarse, as the black-oak or chestnut. Pot metal is brittle and porous, and can never be made to hold a sharp edge like good steel. And so of *persons*. There are grades in the very *material* of which their bodies are composed. Some are as fine as gold, fine-featured and delicate; others are coarse dross; and others again have other degrees. Can't you see a difference in the coarse grain and fine grain, the thick-lipped and the thin-lipped, persons? It is not easy in a written or printed lesson, and without the living persons, to give a good description of the difference in Organic Quality, yet some plain suggestions may be given that will assist the student, or the class, in the study of fineness and coarseness of texture. The accompanying pictures will aid you, to some extent, in seeing the difference in quality, grain or texture of flesh, bone, skin, and the entire organization:



FIG. 23. ANTOINE PROBST—COARSE ORGANISM.



FIG. 24. CHRIST—FINE QUALITY.

Do not overlook the fact that there is a fine, tough and wiry phase of Organic Quality—*tenacity*; and a fine, snappy, soft kind—*brittleness*. Thus, buckeye, pine and poplar woods are soft and frangible; but sugar and maple are hard and tough; while hickory and walnut are different from them all, and from each other. So some people are fine and soft, and others are fine and strong. As a rule, dark-haired persons (brunettes) have more endurance than the lighter ones (blondes); and the coarser-grained the human or animal, the stronger and more cruel is either.

54. Degrees of Organic Quality.—With reference to the study and description of character, Organic Quality may be considered in seven grades, or degrees:

7. *Excessive*—Indicated by the very finest features; by the hair and grain of the skin.

6. *Fine*—Indicated by small teeth and general delicacy.

5. *Good*—Indicated by density of flesh and strength of hair.

4. *Average*—Indicated by a tendency to coarseness of skin, hair, etc.

3. *Moderate*—Indicated by coarse hair and rather large teeth.

2. *Coarse*—Indicated by thick skin and large joints.

1. *Decessive*—Indicated by bad odor, blank countenance and coarseness.

Of course, Organic Quality, like all other features, occurs in a great variety of degrees; but this classification is a convenience, and sufficient for all practical purposes. Some give only five degrees, some four, and some three, in a scale of Quality, but we think seven is best.

55. Causes of Different Qualities.—Different Qualities are the results of physiological adaptations and states in marriage, manner of living, education, and climate.

Hence the very great importance of understanding correct matrimonial adaptations as to Organic Quality, education and family customs. For obvious reasons, two of fine Organic Quality should not marry; neither should two of coarse Organic Quality marry. Nor should two marry who are extreme in Quality, or adverse in the other circumstances

named. The latter is like trying to mix water and grease. Attention to these conditions *before* marriage and *in* marriage will insure less unhappiness and fewer divorces.

56. General Similarity.—The Quality of *one part* of the organization is also the Quality of all the other parts. If the texture of the skin be fine, that of the bones, flesh and the whole body will likewise be fine. Coarse skin and hair indicate coarse muscular and nerve fibers. Soft, flabby flesh and thick bones denote similar brains.

Furthermore, the Quality, or texture, of the material found in an organization corresponds to the inherent *mental* nature, and must necessarily be an index of its character. Since we cannot see the Quality of the mental nature, we can study the kind of material in its physical instrument and counterpart to determine the character of the interior organization.

57. Quantity Yields to Quality.—A rod of iron is stronger than one of the same iron only half as strong. A small stick of wood is proportionately weaker than a larger stick of the same timber. A soft, or brittle, or shoddy article of large size may not be as strong as a small one of good or tough material, because the *quality* is different, but it is stronger than a small one of the same kind of stuff. And thus you see *quantity*, or size, invariably yields to *quality*. And this fact is just as true of human beings and of animals. An individual of large size and any given Quality will manifest greater strength of function than a smaller one of the same Quality. The reason why some little people are so smart is, that they have all the phases of high Quality and harmonious development. To say that one is "as fine as silk" pays him or her a high compliment, for silk possesses the attributes of superior Quality.

58. Histological Considerations.—As showing the difference of Quality in different brains, a number of histological conditions may be considered:

As shown in previous Lessons, the human brain is a very complex organ. It is divided into hemispheres, hemispheres are divided into lobes, lobes are divided into convolutions, convolutions are divided into centers, and centers are made

up of cells with their connecting fibers. It is estimated that in the average brain the number of cells is nine billion two hundred million. All stimuli, external (through the five senses) or internal (through processes), must leave some trace upon these cells—chemical, physical, or dynamic. These stimuli consist of all sorts of percepts,—words and sounds heard; things and words seen; objects felt, tasted, or smelled; sensations perceived in our own bodies; and thoughts pushing upward into consciousness. A little reflection will show how innumerable such imprints must be in the course of a single day.

The chemical composition of the brain is found in different proportions, in some there being more water, or more fibrin, or fat, or the phosphates. The nervous influence generated in the cells of the brain found largely in the cortical substance is in some cases greater than others. The depth of the sulci and the complications of the convolutions are also significant of this variation. The student may bear in mind, however, that the *expression of the face* and *general appearance* of the living subject are always a reliable test of this very important part of this science.

59. Occupations for Different Qualities.—Persons of medium or of the lower grades of Quality are fitted for only manual occupations. To see this class, we may go among sailors, longshoremen, into the low dives of the cities, the general Chinese laborers, etc. On the other hand, those who are above average are adapted to a higher state of endeavor, and are mortified by the low, groveling and vicious things of the world. Such persons enter our high-class literary institutions, fill our palaces of art, the churches, professions and the fine and lighter occupations.

Sometimes men are found in the higher walks of life having a rugged constitution and coarse organization, but it will likewise be found that they are only extra-polished in their manners by education and the influence of their surroundings, and that they have a fearful struggle with their propensities, and need all the help of moral suasion and moral influences to keep respectable.

A small head of poor Quality, in bad shape, and with a

disproportioned body—either too large or too small, is a pitious spectacle to behold. Did you ever see any? Even a *small brain* and *poor quality* coupled is bad. But combine a large human brain and superior organic quality and fine form and a well-proportioned body, and what have you got? You have great strength of body and mind—a god in human flesh!

So much for Organic Quality. And this is the sum and substance of the whole matter. Let the student thoroughly study to comprehend it as part of the great groundwork upon which is erected the noble and beneficent and glorious science, art and philosophy of PHRENOLOGY.

60. Exercise for the Student.—To accurately estimate character, it is absolutely necessary to understand how to estimate the *different degrees* of Organic Quality and be able to decide them at a glance. There is no possible way of measuring it that we know of, except by *sight* and *touch* and *good judgment*; but with clear ideas of the extremes and a little experience in dealing with human nature, you will soon become very skillful and reliable in your conclusions as to the intermediate degrees. To be sure, it will depend upon your *natural ability* for reading character intuitionally and the amount of *attention* you give to the subject.

Note at once if the person is coarse- or fine-grained. This you can determine by observing the hair, skin and mouth; and, in making close examinations, by rubbing your forefingers across the forehead a time or two, or by looking at the grain of the skin in the fleshy part of the palm of the hand. If the teeth be large, lips thick and animalish, bones big, the skin rough or coarse like that of an elephant, and the features in general brutish, you may know the Quality is in the low extreme and must be considered as 1 in the scale of 7. If the hair and features are “as fine as silk,” or finer, then the Quality is the high extreme, or 7 grade. Study the matter and learn to discriminate this more fully, and accustom yourself to *judging its grades* in friends and strangers; in animals, trees, stones and other objects about you. The ambitious student will not fail to practice his judgment upon pictures in newspapers and books, and upon living subjects, until he has established real ability, and self-confidence in his decisions and classifications into the various degrees of the scale.

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No. 6.

If we had 100 pages, there'd still be something to leave over for next month.

Read the "Calf Path" poem. It is not only interesting and amusing, but instructive.

The saying, "Old Men for Counsel and Young Men for Strength," seems to have a "new version" these days.

If you receive a sample copy of THE PHRENOLOGICAL ERA, consider it an invitation to subscribe for it and so help to keep the people interested in true science of mind.

The Phrenological Era, 50c a year, and The Character Builder, \$1 a year (see ad), clubbed together for \$1.15 a yr.

Substantial Triadism; or, Polymedial Substances, Laws and Creations.

By Wm. H. Buchanan, A. M., Physicist, Psychologist and Theologian. This is a key to the study of Nature and Revelation,—a finishing up of A. Wilford Hall's doctrines. It expounds the Apocalypse, and many questions of mental and spiritual science. 13 chapters on as many topics. 100 pages, in heavy paper. Price, 45c by mail. With the Era a year, 75 cents. Testimonials say it should be in every library.

The Good Health Clinic, published at Syracuse, N. Y., is devoted to all that pertains to health and home. Dr. E. E. Keeler, the editor, is one of the most vigorous and sensible writers of the day.

Prof. George Soule of New Orleans, La., is one of the leading educational men of the far South. He is founder and president of the Soule Commercial College, and author of several books on Phrenology.

The Flaming Sword for June is on deck, and more interesting than ever. \$1 a year. It was established in 1889, by Dr. C. R. Teed. It has eight editors on its staff. Estero, Fla.

We have a long letter from Prof. George Morris of Portland, Ore., that will receive more attention later.

We would like to hear from all sons and daughters of veteran phrenologists of everywhere.

NEXT CONVENTION

At New Philadelphia, Tuscarawas County, Ohio.

In response to our note of last month, several replied,—among them Rev. W. A. Hevlow of the Executive Committee, who resides at New Philadelphia. He says he will make arrangements for the place, furnish the choir and the decoration—at least a banner. That's as good as anybody could want, and it is a fine place to hold it. The exact date has not yet been set, but he said "in October." Let members please note. The Rev. says he "would enjoy his Bowerston friends with us."

Not Suffragists.

Miss Julia D. Henry, of Cleveland, O., and Mrs. Metta Folger Townsend, of Greensboro, N. C., have each won a prize of \$100 for writing essays against women voting. Part of their arguments are: That the birth-rate of America is falling because of suffrage activities; that it weakens the modesty of women; that a suffragist approaches motherhood a bankrupt, and her marriage is either barren or her offspring defective in mind or body; that our debt to Nature for the gift of life is the continuance of the race; and that beside that duty the privilege of voting is nonsense.

The uprising craze for "women's rights" at the polls is surely a repudiation of the Christian's Bible, if the philosophy of Solomon and the teachings of St. Paul, the follower of Christ, count for anything. No modest, truly feminine, Christian woman wants to vote, although their influence is great behind the votes of others. This suffragist movement will set back the Millennium a thousand years.

According to the census, there are 125,000 idiots in the country. But only one kind was counted.

An old German who had a horse stolen from his barn advertised for it as follows: "Von nite, de oder day, ven I vas bin awake in my shleep, I hear sumdings vot I tinks vas not yust rite in my barn, und I out shumps mit the bed und runs me the barn oudt, und vhen I vas dare cum I sees dat my big gray iron mare he vas bin tide lose und run mit the stabel off. Who effer vill him back bring I yust so much pay as vas bin kushtomary."

QUESTION.—Would it be possible to improve the growth of certain faculties in a child's head by the use of a vacuum cup, when quite young? 9/6 9/6

Ans.—At first thought, to an ordinary person, this would seem plausible. Yet, like Friedmann's serum, the "vacuum cup" is *contrary to natural law*, and simply a false theory. The brain is the organ of the *mind*, and by the exercise of the mind *only* can the brain or any part of the brain be successfully developed. To be sure, surgeons trephine the skull to relieve pressure or irritation, but this is when it has been rendered abnormal unnaturally. Nature cannot be interfered with, and to draw out a child's skull with a cup would merely leave a hollow head, and might be dangerous. The laws of heredity must be observed to obtain well-shaped baby heads, and environmental stimuli must be applied to weak parts of the *mind* to cause them to grow by exercise which will thereby build up the brain used by the faculties that were originally weak.

The Arabs had a proverb: "Though you bind a dog's tail in splints and soak it in oil, it won't take the crook nor the wag out of it." If sucker cups could twist the natural laws, people would become as pretty as the fabled Houris; or if serums could make a girl half dead with consumption a brand new pair of lungs, and let her keep on violating Nature's laws, everybody might live forever! Don't believe all you hear!

BRAIN DEVELOPMENT.—You recently asked: To what extent is the brain capable of development? As a practicing phrenologist, I have come to the conclusion that the human brain is capable of development as long as the mind's powers are kept vigorously at work and active; and this is shown by an increasing development of the size of the head in all active brain workers. Mr. Lloyd George's head has increased in size during the last eight or ten years from nearly 23 ins. in circumference to 23½ ins. The late Mr. William Stead's head increased in circumference from 23 to 23½ ins. between the ages of 46 and 62. The head, in fact, continues its growth so long as the mind's powers are kept actively employed. This being a demonstrable fact, it imposes a high moral obligation and responsibility upon every intelligent human being.—J. MILLOTT SEVERN, F.B.P.S., Brighton, Eng.

An English minister says that Londoners are developing into a race of dwarfs, owing to smoking and riding tramways.

I don't want to miss even one issue of the Era. I will send for your new book, when it is published.—*Arthur L. Mills, Denver, Colo., 1178 Elati St.*

Teach a child what is wise; that is *morality*. Teach him what is wise and beautiful: That is *religion*.

A suffragette is a female who is willing to stand for her rights anywhere, even in a crowded car.

There was an old woman who took snuff,
And she said she was happy enough;
For she sneezed when she pleased,
And was pleased when she sneezed,
And that is enough about snuff.

“What Is My Proper Work?”

Is a question asked by many young people; it is a supreme, important question; it is a question that concerns every one, whatever his particular views may be. Every young man or woman is to do some part of the work of the world; this should be not only a bounden duty, but his greatest happiness as well. Labor is a blessing, and not a misfortune; idleness is not a mark of distinction, but it is most shameful and disgraceful. Our young people are apt to regard this daily labor as a misfortune, as a curse, and to look with envy upon those better endowed who have no need to work in order to live; they overlook the many blessings connected with faithful toil and the penalty of idleness, and they forget that people are seldom made happier or better by being relieved from the necessity of daily toil.

A person is not superior because he is under no necessity of laboring. A wealthy person usually is indebted to some one who toiled for what he has; some one's labor accumulated what he now enjoys. What ever theory we may hold, we cannot deny that work is the law of the universe;—the universe has no place for idleness. The life and power and energies of our nature should not lie dormant; it is work which develops and perfects the powers with which we are endowed. Life which does not express itself in work, in energy, speedily sinks into a state which is no better than death. From our earliest days, we have been warned of the mischief which is found for “idle hands to do;” and some persons would have been better, if they had had more work, and some would have been better, if they had had less. Labor is a contribution which one must make to the needs and requirements of the world. This is a lawful debt, and we in-

incur the charge of dishonesty by refusing to pay it. Each of us has a special work to do; our own place; our own opportunities. There are many different kinds of work, and there are persons qualified for the doing of the work.

If a young man is to be of any considerable use to himself and to others in the world, he must devote himself to some particular calling, and make himself skilled in some particular work. Concentration of purpose and aim is different, widely different, from that narrowness of sympathy and culture which is incapable of taking any interest in the work of other people; this is a repulsive narrowness. A noble motto for the worker is: "This One Thing I Do." And we all admire the man who makes all his efforts and energies bear upon the special aim which he has set before him, but we trust our young men will not do this to the neglect of other men and their interests.

"WHAT our work shall be," is an important question; and our young people must make a selection, wisely or unwisely; and they should study well the question before forming a decision which will have a life-long consequence. Lamartine declared that "it is a matter of very little consequence what sort of work we are engaged in, provided that we do really work." There is some truth in this. If we really work, we will soon know if our work is productive; if not productive, we will not go on pouring water in a sieve. But it is much better that from the beginning we select a useful and congenial work, as it is seldom wise for a person to change his profession when he reaches middle age.

What our young man ought to do depends greatly upon what he can do. He must consider his endowments, qualifications, and ability. Responsibility is limited by ability, and his natural qualifications should always be allowed great weight in determining the kind of work which he decides to undertake. If the young man feels a fitness for his work, he will enjoy the doing of it, and is more likely to do his work well. Many men would have escaped failure if, in the beginning, they had considered what they were capable of doing, and that there were some things they could not do. There are many young people who seem to have no special aptitude for any particular kind of work; these must consider the actual circumstances of their life, and they will usually do any ordinary work fairly well. Some one has given this class of people this sensible and practical advice: "Do what you are set to do, and do it as well as you possibly can, and your life will be honored and dignified." "Seest thou a man diligent in business? he shall stand before kings.—Prov. XXII, 29.

STIRPICULTURE.

Good and Bad Generation.

The Juke Family, and Jonathan Edwards Family.

As showing the startling results of unchecked procreation of defectives and criminals, we have the record of the so-called Juke family. The name is fictitious, of course; but the family originated with "Max Juke," who was born in 1720. He was a good-natured drunken vagabond, and became the father of five daughters. They produced of their kind for years, until they numbered 1200. The history of 540 of them was traced through five generations by Dr. Dugdale, at the suggestion of the New York Prison Association, and it is a dreadful story.

Only 20 of the 1200 ever learned a trade, and 10 of these learned it in prison; 310 of them spent 2300 years in poor-houses; 300 died in infancy; 440 were physical wrecks from debauchery; all of the men and 50 of the women were without moral sense; 7 were murderers; 60 were habitual thieves who averaged 12 years in prison; 130 were convicted of crimes one or more times. It was estimated that up to 1877, when the inquiry was stopped, that the Juke family had cost the State of New York \$1,250,000, or \$1000 for each member.

In contrast with this family, A. E. Winship took up the history of the family of Jonathan Edwards, who was born in 1703. Of 1,394 descendants identified, 295 were college graduates, 11 were college presidents, 60 college professors, 60 physicians, 75 army and navy officers, 100 lawyers, 30 judges, 80 public officers, 1 vice president, and 3 United States senators.

These accounts are both said to be authentic. And it is quite easy to admit with the eugenists that it is an amazing contrast. But it is impossible to avoid wondering what would have happened to the Edwards descendants, if they had been reared in the atmosphere of crime and viciousness of a Juke home, or whether the Jukes with a better chance might not have produced some creditable citizens.

It is plain that *generation* has much to do with the Millennium (which is yet a long way off), and about as important as *re-generation*. Society has a duty to perform—to see that children are well-born, and that hereditary defects are not handed on from one generation to another. It should likewise see that slums, child-labor and what-not should not deprive them from proper training for citizenship, nor from the opportunities for honorable occupation and the pursuit of happiness.

A Plea for Universal Peace.

Prof. N. S. Edens, Lometa, Texas.

Lay down your arms, ye Nations!
And shed no more red blood;
Let Wisdom's scepter sway you,
Let Love your empires flood.

Go stack your arms, ye Nations!
And quit the battle-field,
Lay hold the plow and sickle,
Increase earth's harvest yield.

Sail back to port, ye Men-of-War!
And cease your cannon's roar;
The world is sick of wholesale death,
Of seas of human gore.

Mount not the airy regions,
Ye crafts of man's last skill!
To rain foul death from heaven,
O'er every vale and hill.

Create no more great sorrow!
In all the earthly zones;
Fill not the world with orphans,
With widows' tears and moans!

Let Peace, sweet Peace reign o'er you;
Make field and forest bloom;
Build all your crafts for commerce;
Fill earth with lathe and loom.

Let lofty Reason guide you,
Work for the common good;
Conserve your time and talents;
Make Man one Brotherhood.

Let Man build thrones for Justice;
Forge crowns for Charity;
Erect for Truth high altars;
Weave robes for Liberty.

May earth become one Nation,
Whose banner shall be Peace,
Where Love shall reign triumphant,
And Knowledge shall increase.

THE MISER.—“Here,” said Teddy’s papa, showing the little boy a coin, “is a penny 300 years old. It was given to me when I was a little boy.” “Gee whiz!” ejaculated Teddy, “just think of anybody being able to keep a penny as long as that without spending it!”

More Heeters than One.

The press has given people the account of the trials of S. L. Heeter, the late superintendent of the schools of Pittsburgh, Pa. Without question, he is guilty of certain misdeemeanors toward women. And now what are we to learn? This:

He was in a wrong position. He has a very wide head, and quite full behind the ears—too much animal propensity. Men of wide heads, such as his, are *needed* in the world. It takes such men, phrenologically speaking, to open up the world, to pioneer it. Such men are necessary to thread forests and jungles, to make new and hazardous adventures, to cross oceans, and to discover new lands and the poles. In some such labor they belong—to use up their strong energies and be away from the temptations that would morally down them. Heeter made the mistake of getting among handsome women and into a narrow-headed man's job. Many others make the same mistake. The question is, how far is he responsible? If men and women could only learn in time the elements of their nature that will, under certain circumstances, give them trouble, and then would *avoid* the temptations that must be theirs, unless they do have this knowledge and precaution, it would be better than all the denunciations and prayers combined after the deeds are done. It would prevent *many a black spot on the memory!*

The moral is: Let everybody spread the doctrines of Phrenology, and save the world from evil, and individuals from unpleasant memories.

A COLLEGE YELL.—If there's anything more nonsensical than the average college yell, then we don't know what it is. Silly as they are however, there is a certain exhilaration resulting from this shouting in concert that cannot be denied. Wherever there is a crowd of boys together playing, working, walking, swimming, skating or running, it is great fun to yell some foolish combination of sounds. Here is one for you to practice, and you'll be sure to enjoy it:

Strawberry shortcake, huckleberry pie,
We will beat them or we'll die;
Bingo, trojan, microbe jaw,
Mollycoddle, caterpillar, rah! rah! rah!

BEST CURE FOR RHEUMATISM.—Iodide potassium, 2 dra., sodium salicylate, 4 dra., wine of colchicum, $\frac{1}{2}$ oz., comp. essence cardiol, 1 oz., comp. fluid balmwort, 1 oz., and comp. syrup sarsaparilla, 5 oss. Mix and take a teaspoonful before each meal and before retiring. Best remedy known.

Agriculture in the Common Schools.

The art of agriculture is best learned on the farm. That is the place where the boy learns how to plow, plant, and reap, and how to feed and care for stock. It is true that at an agricultural college or other school where the farmer's boy may reside for a considerable period he may learn new and better ways of doing these things than on his father's farm, but what chance is there that he can ever learn such things as a child in a common rural school, where most of his time must necessarily be given to acquiring the rudiments of a general education? If he is to be taught agriculture at all in the common school, the course must consist very largely of the principles underlying agricultural practice; that is, he must be taught why he plows and plants and reaps in one way rather than another, and what laws of Nature he violates in the bad management of his crops, stock, or dairy, and the penalties which will surely result. But agricultural principles are complex affairs, having their foundation in several sciences, and only imperfectly understood even by the most advanced investigators. They are matters which the mature mind may profitably consider, but which are out of place in elementary schools. For this reason, most of the experiments in teaching agriculture in the lower schools have proved failures. It is true that something has been done in Europe, but it is only here and there where unusually gifted teachers have been found that even a measure of success has been attained. In our rural elementary schools there is much less prospect that any useful work of this kind can be done;—not enough to justify the cost.

WANTED.—All our phrenologists to offer methods—illustrated methods, for that matter—for teaching and applying Phrenology in the schools and among the people at their homes, directly and indirectly. The science is too good and useful to be allowed to lie dormant and unused, and the people need it too badly not to be awakened to its advantages. Call them schemes, if you like, but the *very best* means for interesting and educating the people are needed, and it is “up to us” to find them and act on them. The result of pushing this educational movement will be a most decided waking up of the public—commensurate of course, with the efforts put forth—which will continue to exert an influence for good for generations to come,—yea, throughout all future time!

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Dr. J. M. Peebles.

Dr. Peebles, of Los Angeles, Cal., is now making a tour of the world. He is in his 92nd year, and strong and young. He is recognized as the leading spiritualist of the world, and he has written many books on this and other subjects. We recently published a sketch of him, and will be brief now.

While in England, he called upon Prof. J. Millott Severn, the noted phrenologist of Brighton, and had a phrenological delineation. This revealed that he is 6 feet tall, broad-shouldered, well-knit and wiry, and straight as a line. Head, 23 inches in circumference; 8 in front to back diameter; and 6 inches between the ears; being high in the top, both at the crown and over the fontanelle. He has been a public platform speaker for over 75 years, was once peace commissioner of the United State, and served as U. S. consul to Asiatic Turkey. The Geneva Congress has just made him President of Honor to the International Congress of Spiritualists.

His diet is wheat, corn, rice, barley, eggs, cream, butter, nuts and fruits. He says growing old is an unwise habit.

FOR CORNS.—It is but little use to try to cure corns unless the patient is willing to wear a proper shoe; arguing about it is useless. What is known as the common-sense shoe is the only shoe to wear, and that should be broad enough in the sole to allow free space for each toe, but the shoe should fit snug and comfortable to the foot. This by way of prevention, but to get rid of the present crop, the following prescription will be useful, viz: Salicylic acid, 30 grs; ext. cannabis-indica, 10 grs; collodion, 4 drs. Apply twice a day with a brush. The practice of snipping the corn with scissors or razor is a dangerous one, as we have known blood poisoning to result, fatal in some cases.

BIRTH OF CHRIST.—Christ was born probably about December 25 in the year 5, B. C. The Christian calendar was invented by Dionysius Exiguus, a so-called learned monk, about the middle of the 6th century, but he made some mistakes in his computations. And it is generally conceded now that he placed the birth of Christ 4 years later than it really occurred.

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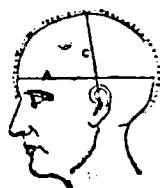
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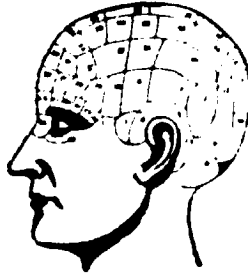
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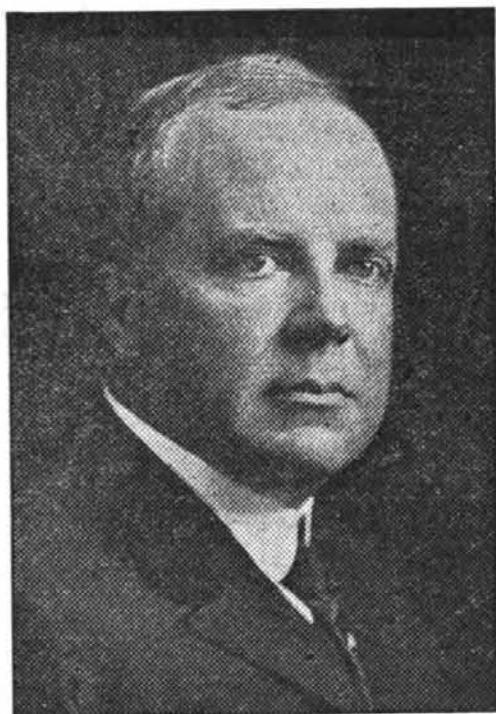
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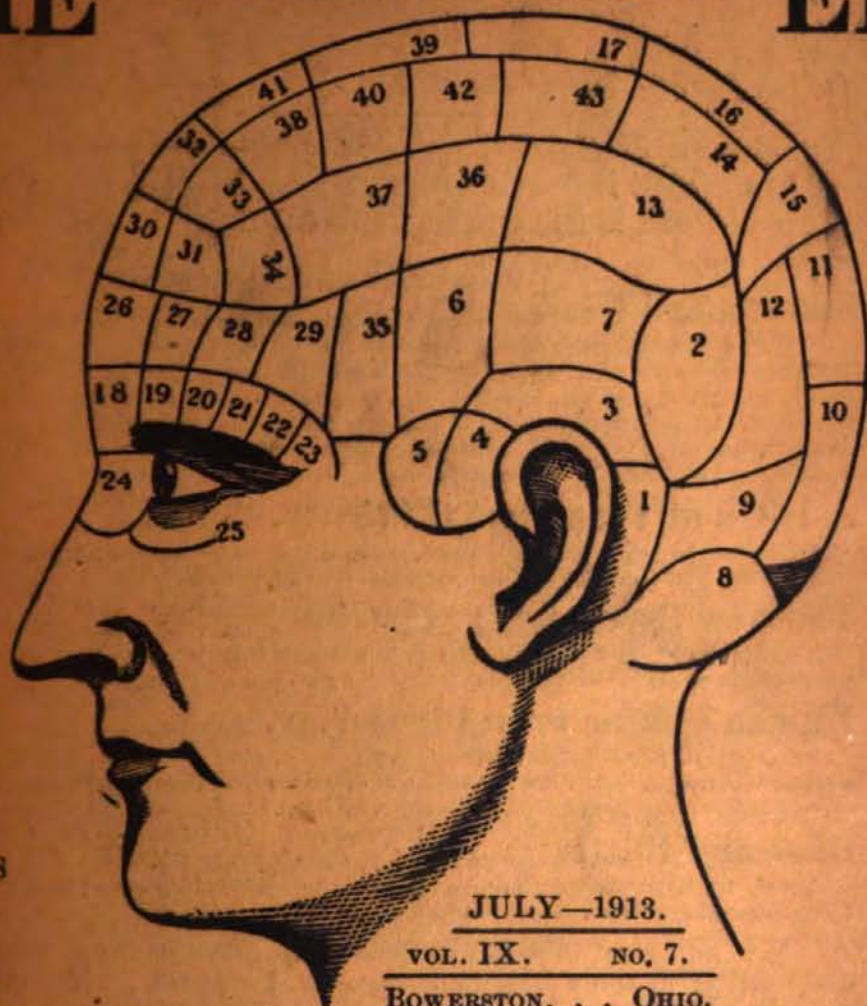
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P. O.,.....

Date,

Dear Sirs,—Find enclosed \$2.50, or \$5.00, (according to amount of description wanted).

Photo, or Photos, (three-quarter front view if one is sent, or a front view and a side view if two are sent.

Age,..... Married or Single,.....

Height,.....ft.....ins. Color of Hair,.....

Weight,.....lbs. Color of Eyes,.....

Circumference of Head,.....inches.
Measure around head level with tips of ears,—at A.

From Earhole to Earhole over Tophead,.....inches.
Measure over the line C.

Present Vocation,.....

Extent of Education,.....

Name,.....



Sample Reflections:

We could give many testimonials, but one sample must suffice. After you try us, you'll testify too. Read, reflect, and ACT!

Clow, Ark., March 27, 1886.

Prof. M. Tope, Bowerston, Ohio:

Dear Sir,—I received your description from the examination of my photo, and will say that I am greatly pleased with it. I think you fully know your business. I would be glad to have a personal examination from you, if I could. I can speak very highly of you in regard to photo examinations. Hoping to hear from you soon, I remain

Yours Very Truly,
JOE LITCHFORD.

LESSON VIII.

THE TEMPERAMENTS.

61. Origin of the Term.—Hippocrates, of Greece (460 B. C.), “the Father of Medicine,” in his observations of human nature, discovered that different marked peculiarities of the physical organization corresponded with and indicated certain forms of energy and activity of mind. In his limited knowledge, he regarded the human body as having four primary component parts: The blood, the phlegm, the yellow bile, and the black bile—all fluids. Each of these four divisions or conditions, which he classified, were supposed to correspond to four parts of Nature,—Fire, Air, Earth, and Water,—and to other things, as the seasons, four ages of man, etc. Each one was said to cause a “temper,” and the preponderance of one or another of these in a person, according to his theory, produces that person’s peculiar constitution and “temper”-ament. Hence our term.

62. The Ancient Classification.—1. The Sanguine, he claimed, was *hot and moist*. It corresponded to the *air*. It was based upon the arterial blood, and was denoted by the size of the chest and the length and strength of the finger and toe nails, and in animals by the hoofs. The person was more fleshy than proper, had generally a light complexion, was hairy and hot to the touch; and the “temper” warm and variable.

2. The Phlegmatic, which corresponded to *water*, and was called *cold and moist*. It was connected with the lymphatic glands, mucous membrane and the excretions; and the “temper” was cool and lazy. The body was fat and lax, the skin soft and pale, veins invisible, and the hair not abundant.

3. The Choleric, which was regarded as *hot and dry*, and corresponded to *fire*. It was connected with or based upon the brain and nervous system, and the “temper” was fiery and flashed like lightning. The physique is slender and wiry, with fine tissues, small joints, and a sparseness of hair.

4. The Melancholic, considered *cold and dry*, corresponded to the *earth*, so-claimed. It was based upon the venous blood and the secretions, as the saliva, black bile, gastric juice, etc. The skin was dark, cold and dry; hair dark and abundant; with large bones and prominent features; and the "temper" positive and lasting. The speech was terse and dry, while the degree of intelligence was supposed to be denoted by the size of the lobes of the ear.

This doctrine of the Temperaments remained practically the same until the advent of the Fowlers who changed it in about 1840. (See Sec. 33). The early physiologists seemed to regard man organically as a *quadruplex*, or four-fold organization, which was quite imperfect, of course. Dr Stahl, (1660-1734) of Germany, first associated this system with what has been called modern Pathology. Some increased it to eight by considering different combinations of the four named. Dr. Gregory (1774-1841), of England, added another to the four and called it the Nervous. While still others limited the number to two—the Sanguine and the Melancholic.

In the course of time, some of the names were changed. The Choleric was later called Nervous, the Melancholic was changed to Bilious, and the Phlegmatic was termed the Lymphatic. And the four—Lymphatic, Sanguine, Bilious, and Nervous—were the classification used by Drs. Gall and Spurzheim and by the Combes.

63. The Tripartite System.—The Fowlers, especially O. S. Fowler, finding trouble in applying the old system of Temperaments, after practicing a few years, invented and adopted a three-fold classification. In describing certain persons, for instance, as having the "nervous" Temperament, it was objected to as a mistake, they claiming they were not nervous,—which was correct, but the name did not convey the right idea,—a predominance of the brain and nerves. And similarly in using the terms "bilious," "sanguine," and "lymphatic," as then applied; they were misunderstood and, consequently, misleading; and, to a certain extent, detrimental to the spread of Phrenology. Aiming to avoid these mistakes and simplify the classification, the number and names of the Temperaments were changed to three,

and explained as follows:

1st, The Vital Temperament, or the Nutritive Apparatus, which embraces the stomach, lungs, blood-vessels, and contiguous organs. This corresponds partly to the old Sanguine and Lymphatic Temperaments.

2nd, The Motive Apparatus, which consists of the Mechanical System, viz: The bones and muscles, including their ligaments and tendons. This, as they described its mental manifestation, is similar to the former Bilious or Melancholic Temperament.

3rd, The Mental Apparatus, which comprises the Nervous System, or the brain and nerves. It supplants the quondam Nervous or Choleric Temperament.

Each of these systems of organs has been considered, in most previous phrenological works, as a Temperament, and when any one of them is strongest, the person is said to be of that Temperament. Or, if any two are equal or close together, the names of each combined are given—the stronger first,—as the Vital-Motive, Motive-Vital, Vital-Mental, Mental-Vital, Mental-Motive, and Motive-Mental. And when all three are equal, it was called a Harmonious or Balanced Temperament.

64. Objections to the Vital-Motive-Mental System.—The definition of "Temperament" here is at fault. We are told that it is an apparatus, or system of bodily organs; and that there are *three* main systems of organs in the physical constitution. According to this, then, every person must necessarily have *three* Temperaments, which is a big mistake. However many bodily organs, or classes of the same, may be regarded, it is clearly absurd to ascribe to any person more than *one* Temperament. And it is very awkward and confusing to mark in a chart the strength of *the different sets of organs* under the heads of "Motive Temperament," "Vital Temperament" and "Mental Temperament," and let it go at that, as has been done in millions of cases.

The term "Mental" is objectionable, because it refers specially to the mind, while the matter of Temperament is *physiological*. To be sure, now, we recognize the fact of the inter-relative influence of mind and body;—that things may be done to the body which will influence the mental opera-

tions, and that states of the mind may variously affect the physical make-up. But, strictly speaking, and by itself considered, Temperament is purely or almost entirely a subject of Physiology; and the terms used in connection with it ought to be of the same nature to be appropriate. "Motive," is also more of a *mental* than a *physical* term, generally meaning an incentive or reason for doing something; and hence is ambiguous, to say the least. Besides this, "Motive," as used, is too broad, as it includes really two classes of organs—the bones and the muscles—which in marking under this head must be considered the same throughout, whereas we often see persons with the bones prodigious, while the muscles and ligaments are smaller; and vice versa. "Vital" means life-maintaining, but *this Vital Temperament so-called* is the shortest-lived of all the three in the strong degrees. This term also covers too much territory, having been made to include the digestive, circulatory, assimilating, respiratory, and other processes, all of which differ considerably in power of function in different persons and even in the same person, as is easily noted in the variation in the size of the thoracic and abdominal regions. The "Vital" Temperament is said to be fat and to have light hair, light complexion and light eyes; but many fat people have dark hair and complexion. And granted that the Lymphatic is a diseased state of the "Vital," as has been claimed, what is there in this system to distinguish it from the healthy condition?

Furthermore, the marking of the several classes of the physical elements has caused a negligence to specifically designate the *actual Temperament as such* and the *exact degree* in which it exists. This is an imperfection of Phrenology. As far as possible, each temperamental condition should be described definitely in the chart, and then *just the required one* marked to suit the person examined. This will be much more satisfactory to patrons, students; in short, to all in any way concerned.

65. The British System.—A few years ago, the British Phrenological Society (See Sec. 31), with their headquarters at London, Eng., realizing that this three-fold system was wanting and inadequate to the requirements of a practicing

phrenologist, substituted a five-fold classification. This consists of:—

1st, The Nutritive Temperament, which embraces the organs of digestion, assimilation and excretion, and the lymphatic vessels. When these are active and powerful, and do their work thoroughly, it is claimed they indicate the Temperament named.

2nd, The Thoracic, which is based upon the organs contained in the thorax, or chest; and when these (heart, lungs and circulatory tubes) are strong and vigorous, this Temperament is indicated.

3rd, The Muscular, which embraces, as its name suggests, the muscles and ligaments.

4th, The Osseous, which comprises the bony frame-work of the whole body.

5th, The Nerval, which includes the brain and nervous system. By "nerval" is meant *strength* of nerve tissue.

It will be noticed that while the aim has been to render the *basis* of each a more distinct and easily-recognized part of the physical constitution, no arrangement has been provided whereby to denote either the *degrees of temperamental predominance* or the *combinations* in which they occur. There is an improvement over the former system in recognizing certain conditions of certain bodily organs as *indicating* Temperaments, instead of calling sets of organs Temperaments; but there is still the failure to designate the difference in *bodily size* of persons possessing the same Temperament. It is plain too that there are classes of persons which cannot well be included under any of these heads.

66. The "Vitosophical" Scheme.—One other so-called system of Temperaments deserves a passing notice. We refer to the peculiar scientific medley of Prof. William Windsor, LL. B., Ph. D., (with all due respect to him for whatever good he may do). With a great flourish of symbols, sesquipedalian words and far-fetched definitions, he claims there are seven Temperaments, named as follows: The Electric, Magnetic, Alkali, Acid, Vital, Motive, and Mental. In a certain Swedish work we have seen this outfit increased by two more,—the Feminine and Masculine; while the term Alkali is substituted by Oilish. This seems to be founded upon physiological structure, personal magnetism, and the several

and
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digestive fluids of the organism. It is an odd fabrication, to say the least. A very noticeable thing about it is, that some of them are plainly parts of others. Its incongruities scarcely need to be mentioned. For example, the Motive Temperament includes the so-called Magnetic, as they have it. The description gives us distinctively the *masculine* type, which some women possess strongly, except the sexual part; and why, then, the need of a "Masculine" Temperament? The saliva, bile and pancreatic secretions are all *alkali*, while the gastric juice is *acid*; the predominance of alkali over acid, or vice versa, produces certain pathological conditions in the constitution, but these secretions all belong to the nutritive apparatus, which knocks out the "Alkali" and "Acid" notions of Temperament. The "Electric," also, is a condition of the so-called Vital Temperament. And this Vital Temperament likewise is, by the description, the proper *feminine* type of organism, although some men are feminine in all their make-up, except the generative organs; wherefore, therefore, should we consider a "Feminine" Temperament? It makes us smile when we examine the names and classification of these so-called Temperaments; and we draw attention to this funny conglomeration that the student may not be carried away by any cumbersome theory of speculators or aspirants for self-glory at the expense of true science.

(To be concluded).

We acknowledge the receipt of the Annual Statistical Report of the Secretary of Ohio for the year 1912, by the Hon. Secretary, Charles H. Graves. So far as we see, Mr. Graves is a very faithful and efficient State official.

It is funny to see the Socialistic press denouncing the spirit of Christians in the very same spirit themselves—and very worse language. It is hard to get away from human nature, especially of the animal kind.

A little fellow, 4 years old, went to a blacksmith shop to see his father's horse shod, and was watching closely. The blacksmith began to pare the horse's hoofs, and the boy, thinking this was wrong, said earnestly: "My pa doesn't want his horse made any smaller."

The purpose of religion is to perfect man; that is, to render his development entirely symmetrical.

Fasting and the Essenes—Christ.

From "Healthology," by Dr. Irving J. Eales, Belleville, Ill.

Fasting was a common method of healing among the ancients 4235 years B. C., about the time the Pyramids of Egypt were built. Fasting was prescribed and practiced at the very dawn of civilization, at the time of the Ancient Mysteries,—a secret worship or wisdom religion that flourished for thousands of years in Egypt, Greece, India, Persia, Thrace, Scandinavia, and the Gothic and Celtic nations. In the Mysteries, was taught the Unity of God in opposition to the Polytheistic notions of the people. They also taught the doctrine of the immortality of the soul and a future life. Their devotees were initiated in these Mysteries, and bound by secret obligations not to divulge the secrets learned. All of the wise men were initiated in the Mysteries which later became schools of science. The principal names of these Mysteries were those of Osiris and Isis of Egypt, the Mithriac of Persia, the Adonisian of Greece, Cabiric of Thrace, Scandinavian among the Gothic nations and Druidical among the Celts, all of which required a long probationary period of fasting and prayer before the candidate could advance. In the Mithriac of Persia a prolonged fast of fifty days was required. The Mysteries of the various nations were quite similar, and all were probably derived from the Egyptians. Fasting was common to all the Mysteries. The Mysteries or some of the teachings thereof are to this day perpetuated by the more modern institution,—Free Masonry.

Fasting was a part of the method of healing practiced in the ancient Esculapian temples of Gos and Guido 1300 years before Christ. The Mysteries of Tyre continued to exist in Judea as late as Christ's time as a secret society known as the Essenes. The Essenes were an ascetic religious sect who practiced celibacy, were great students, studying with assiduity the writings of the ancients on distempers and their remedies. They lived holy and unselfish lives, had unbounded love of virtue, industry, temperance, fortitude, justice and modesty. They fed the hungry, clothed the naked, healed the sick, and for holiness and uprightness of life had hardly a parallel in the history of mankind. Of this holy sect Christ is said to have been a member.

Speaking of the perpetuation of the teachings of some of these Mysteries under the name of "School of Natural Science," the learned author of Harmonic Series, Vol. 3, entitled "The Great Work," says: "The term, "School of Natural Science," is not the name by which the great school herein referred to had been known to its members throughout the ages. Its lineage and history cover a consecutive and unbroken chain backward from the immediate present to a time many thousands of years before the Mosaic period. In truth, the chain is complete to a long time before Egypt had become a center of civilization, of learning or of power. The most ancient records at this time known to man are those of the Great School. Free Masonry, in its modern form, represents but one of the many efforts of the great parent school to transmit its knowledge to the world in definite, scientific and crystallized form. The life and ministry of Jesus represents another effort of the Great School to convey its message of light and life to the world. To this school, Jesus went for his spiritual instruction. In it, he spent the years of his special preparation. From it, he went forth to preach the Gospel of Peace and the Kingdom of Love. For the cause it represents, he labored, suffered and died.

(To be continued).

The food elements needed by the human body may be divided into seven classes:—Protein, Starch, Sugar, Fats, Salts, Cellulose, and Water. And these again into about fifteen different chemical elements. Cabbage and many other vegetables are good eaten raw. Peanuts are good for protein.

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Vol. IX.

JULY, 1913.

No. 7.

Prof. Wm. E. Youngquist and wife are stirring up things in Phrenology at Lily Dale, N. Y. A card dated July 25th says they expect to be at Bowerston soon.

O ~~W~~ **WHEN** this circle has an X pencil mark, it means that your subscription has expired, and, if not renewed, the Era will be discontinued. We kindly solicit prompt renewals; and oftentimes you can send the subscription for a friend. The Era will only be sent for the time paid for.

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Editor *Occult Truth-Seeker*, Box 111, Ruskin, Fla.

Phrenology ought to be above the schemes, the policy and the tricks of the times, and it is because it is capable of being so that good men love its principles and the practice of the same.

The average man of most of the professions endeavors to make money by Tact; but when a young man or woman goes to a phrenologist, he or she should get the plain truth in a kindly and helpful manner, and so that the fogs of uncertainty may be blown away.


When Nature reduces in quantity, she increases the quality.

Small men have finer sensibilities than coarse, bulky men.

Ladies of bulk are never so sensitive or responsive as those of lesser dimensions.

In quality small persons are usually *multum in parvo*.

A traveling salesman asked a depot loungee if there were any more fools like him in town, and he was startled to receive the reply, "Why, are you gettin' lonesome?"



Silver Wedding.

Saturday, July 19, it was our great pleasure, in company with our "better half," to journey to Canton, O., and assemble with many other friends to do honor to Mr. D. F. Lucas and his estimable wife, because they are our relatives and had been married in our home 25 years ago. Of course, it little concerns our distantly scattered readers as to the details of the occasion; and hence it will suffice to state here that it was a most enjoyable event, many presents were bestowed, with repeated wishes for the happy prolongation of their lives to enjoy a golden wedding.

Staying over Sunday, our delight was redoubled by an extensive trip over the city of Canton—population now about 60,000. It was a fine day, and in company with Mr. Lucas and another friend, Albert Telfer of Scio, O., we passed by and through various iron mills and other industries, the work-house, parks, and, greatest view of all, the McKinley monument and Westlawn cemetery. In the afternoon, Mrs. Tope and I called on friends in different parts of the city. It was a change of action and a recreation that did us good. We left for home more strongly impressed with the feeling that Mr. Lucas is one of the friendliest and biggest-hearted men you can meet—and his wife and family ditto.

The date of the Eighth Annual Convention of the Ohio Phrenologists, and others, has been fixed for October 16-17-18, at New Philadelphia, O. Rev. W. A. Heylow one of the Ex. Com., and Atty. J. M. Richardson, a member, will make arrangements in the city. And it is hoped that all other members and friends of the organization will also help by talking it up and preparing to attend. Tell your neighbors, get them to join, and bring along some others with you. Let this be the biggest and most noted meeting ever held.

Prof. H. W. Smith is holding forth at Sleepy Eye and La Salle, Minn., and has ordered a large bunch of Eras for distribution, sending \$1 therefor. His letters are full of interest. In one note, he wisely suggests to teach or incite the people to acquire *ideas* rather than *material* wealth, and adds that here is where interest is often misdirected.

**The American Institute of Phrenology,
18 East 22nd St., New York City.**

The American Institute of Phrenology will open its autumn session on Wednesday, Sept. 3rd, when an interesting Course of Study will commence. It is hoped that all lovers of Phrenology, Physiognomy, Anthropology and Character Analysis, who can devote two months to the study of these subjects, will make arrangements to visit New York this fall.

The desire among business and professional men and women to understand Character is greater than ever before. Therefore, Character Analysis is one of the most important studies that should be considered.

Young men and women, as well as middle-aged and elderly people, can all benefit by taking the Course of Instruction at the American Institute of Phrenology; for many hints are given on matters that are of vital importance in understanding one's self better, as well as in getting in touch with other people.

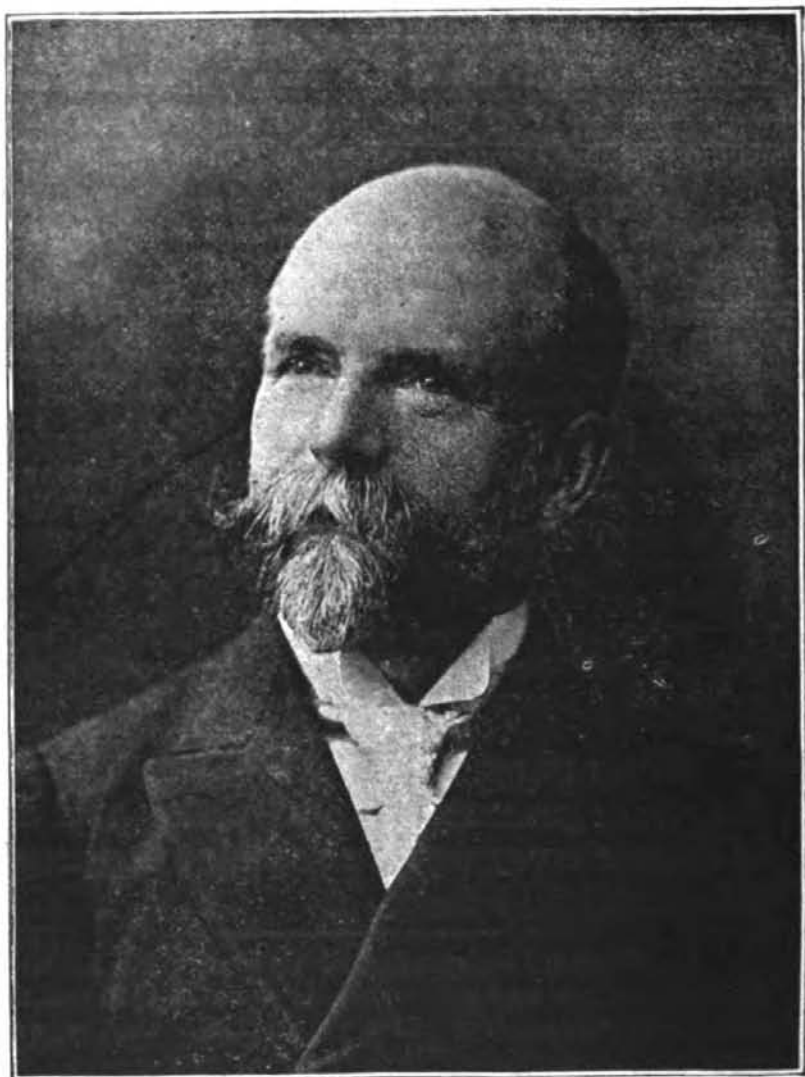
The Institute is now open for registration, and to all who register before August 27th will be given a written Examination of Character, including advice on vocational work.

Every phrenologist of any worth owes it to the rising generations to advertise and do all in his power every way to acquaint the people with this beneficial science.

The Vineland Independent of Vineland, N. J., by John J. Streeter, editor and proprietor, is devoted to financial, social and industrial equity. \$1 a year. It is weekly, and worth the money.

The membership fee of the Ohio Phrenological Society is yet 10c by the By-Laws, but it is almost a custom to give a quarter, and not a few have given more. Those who have not paid should forward to the Secretary, or Treasurer, Bow-erston, O. And any others who desire to become members may also remit.

Papers for the charter of the Ohio Phrenological Society are almost ready to forward to the Secretary of State—and the charter will be procured. Every member should have a deep sense of the possible importance of this movement, and act in accordance with his sense of duty. Human welfare demands our best attention and best efforts.



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procured, the names of charter members will be published in
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The Era Lecture Bureau.

This Bureau is for the purpose of assisting in any manner possible the dissemination of educational matter in a phrenological line. All those wishing first-class Lectures and Entertainments should address, with stamp, the Secretary, stating nature of work wanted. Lecturers and Entertainers desiring to become associated with this Bureau may also address the Secretary, Bowerston, O. We shall be glad to arrange for best talent for Y. M. C. A.'s, Y. W. C. A.'s, Churches, High Schools, and other Associations.

A Phrenological Prognosis is a statement, based upon the physiological and mental make-up, as to what one will be able to do under certain circumstances. The astrologers and chiromancers claim to be able to tell *what he will do*. Those who believe they can are quite welcome to patronize them. In the phrenologist's case, poverty, illness, preconceived notions, or lack of opportunity, sometimes prevents persons from carrying out their natural abilities, even after an expert practitioner of the science has pointed them out.

"I fell last night and was unconscious for six hours."

"Why, what in the world was the matter?"

"I fell asleep."

It is a fact of Phrenology that a person may possess almost equally marked abilities for two, or even more, vocations. Indeed, this is an exceedingly common experience in phrenological practice.

In the St. Louis *Globe-Democrat* of June 2, Pastor (!) C. T. Russell was denounced as "the greatest schemer that ever sat on God's footstool." That's saying a whole lot. The moving picture resolution of the followers of this wonderful fox at Madison, Wis., is just about as schemy. What suckers some mortals be!

MISSING LINE.—In the poem on page 212 there seems to be a line out of the 1st stanza. We "set" it as the copy—second-handed, of course; but it is short. Who can restore it, if omitted, or make a new one suitable?

An ounce of prevention beats a pound of cure.

CHOCOLATE AS A FOOD.**It Should be Eaten After Meals.**

Chocolate is one of the most wholesome of foods. But it should be reserved for eating after meals. Nothing can be worse than chocolate eaten just before a meal, for then it ruins the appetite.

Chocolate should consist of equal parts of sugar and cocoa. When it contains, as most of that sold in the cheap candy stores does, more sugar than cocoa, it loses much of its real food value.

Koenig, the great German chemist, who has done so much to enlighten the world on the value of foods by publishing his analysis of them, says that chocolate contains 6.27% of protein, .62% of theobromine, 21.2% of fat, 1.36% of tartaric acid, 53.7% of sugar, 4.07% of starch, 1.67% of cellulose, and 5.59% of other carbohydrates. Therefore, it is highly nutritive.

Athletes, polar explorers and mountain climbers know this well. In the Swiss Alps, it is usual to carry chocolate in the pocket and to eat a little of it whenever the climbers pause for a rest. But chocolate is fattening, and should, therefore, be eschewed by those who have a tendency to too great corpulency. It is an ideal addition to the diet of a vegetarian.

Chocolate and cocoa are almost as stimulating as coffee and tea, but have none of the injurious effects upon the nervous system which are for many people the great drawbacks of these drinks. Chocolate is best when made and allowed to stand over night.—*New York World*.

Money in Phrenology.

The Lecture Field affords remarkable remuneration for the competent Phrenologist, according to some of the letters we receive; but the science must be backed up with good management and a little financial ability, to reap the full harvest. Some Phrenologists can sow good seed, but fail in reaping. Others are not sowers of good seed, but reap the fruit of other's sowing, even more than their own. Before a student ventures out, he should take our full course of instruction.

Boys and girls should want to be farmers; and they should want a good education, so they will know how to do things and why they do them, and enjoy doing them.

Agriculture is the foundation stone of all progress.

What I Live For.

G. Linnaeus Banks.

I live for those who love me,
For those I know are true,
For the heaven that smiles above me,
And awaits my spirit, too;
For the human ties that bind me,
For the task my God assigned me,
And the good that I can do.

I live to learn their story
Who have suffered for my sake,
To emulate their glory,
And follow in their wake—
Bards, martyrs, patriots, sages,
The people of all ages,
Whose deeds crown history's pages
And time's great volume make.

I live to hail the season
By gifted minds foretold,
When man shall rule by reason,
And not alone by gold;
When man to man united,
And every wrong thing righted,
The whole world shall be lighted
As Eden was of old.

I live to hold communion
With all that is divine,
To feel there is a union
'Twixt Nature's heart and mine;
To profit by affliction,
Reap truth from fields of fiction,
Grow wiser from conviction,
And fulfill each grand design.

I live for those who love me,
For those who know me true,
For the heaven that smiles above me
And awaits my spirit, too;
For the wrongs that need resistance,
For the cause that lacks assistance,
For the future in the distance,
And the good that I can do.

until he has established real ability, and self-confidence in his decisions and classifications into the various degrees of the scale.

REVIEW QUESTIONS.

1. What do you understand by Organic Quality?
2. What is your notion as to the number of degrees to be used in a scale for grading Organic Quality?
3. Does Organic Quality belong to anything but human beings?
4. What can you say of a large head having coarse or low Quality?
5. Explain how Quantity yields to Quality.
6. To what kinds of occupation are low Quality persons adapted? Of high Quality?
7. What are the causes of different Organic Qualities in human beings?
8. Name some signs of poor Organic Quality.
9. Use your judgment in telling what degree of Quality exists in Figure 26. In 27.



ABRAHAM LINCOLN.

FIG. 26.



BENJAMIN FRANKLIN.

FIG. 27.

10. Large size, poor Quality, and bad proportion of parts: What is the character?

Blames Women for High Cost of Living.

"The mad pursuit of American women for the varying fads of dress is directly responsible for the high cost of living in this country today," declared Prof. Walter Sargent of the School of Education of the University of Chicago, in an address before the convention of the Western Drawing and Manual Training Association. "The American should be like the Chinese woman," said Prof. Sargent. "She should have an established style of dress and follow that style. The French send to America designs which they themselves will not accept, and the American woman and home-maker accepts them as fashion-laws, to be followed literally. It is no wonder women in America make themselves grotesque."

Talk about the high cost of living! If you would count the money paid to the traveling salesmen, the delivery wagons, the inter-State commerce commissions, and a lot of other costly commissions, to say nothing about our everlasting congress, people would have their burdens reduced amazingly. We are not a Socialist; but a fool as big as we are can see that American government as well as American economy is following the trend of all nations that have died or revolutionized, because more than half of the people are half-skinned under their own noses.

Size of Heads.

The caliper measurements of Daniel Webster's head are: Diameter just above the ears, 7 inches; from the center of the forehead to the most prominent part of the backhead, $9\frac{1}{4}$ inches; from the opening of the ears to the center of the top-head, $6\frac{3}{4}$ inches; circumference, $25\frac{1}{2}$ inches. Aaron Burr's head measured $22\frac{1}{4}$ inches; Stephen B. Elkins', $23\frac{3}{4}$; Hamilton Fish's, $23\frac{3}{4}$; D. E. Crouse's, $24\frac{3}{4}$; F. W. Vanderbilt's, $22\frac{3}{4}$; Joseph Pulitzer's, 23; George Combe's, $23\frac{3}{4}$; Robt. G. Ingersol's, $23\frac{1}{2}$. Reader, what is the size of your head?

Dear Friend,—Enclosed find \$1.00 for subscription to the Era. % % % Good luck to you and the Era.—*Prof. H. W. Hightower, Ft. Worth, Texas.*

The last Era is exceptionally good.—*Reo Johnston, Columbia City, Ind., r 4.*

DON'T be a round peg in a square hole, a misfit in business; but try Phrenology and get your head examined, and see what it says anyhow;—learn what you really are capable of doing best.

Hint No. 3 on Making Private Examinations.

Where the head is small in size, say average or slightly below, and the health or vitality is good, grade up a quarter or half degree; if there is large Persistence to give continuous application and concentration, add on a half degree more; if Firmness or will-power is predominant, give half a degree more; and if the Intellect is balanced and acute, a quarter to half a degree extra may be allowed—which conditions of Quality and adjustment make up for lack of quantity.

The Alphabet of Character.

Learning to analyze character may be likened to the old method of learning to read: The child first learns to recognize the letters of the alphabet and the uses of each; then he learns to combine these and form words of one syllable; then words of many syllables. Early in his experience, he must laboriously "spell out" each word, in order to recognize it. Later on, he recognizes a word, a sentence, or even an entire paragraph, at one glance.

So, in learning to analyze a man, we must first learn the alphabet of character, as expressed in temperament, texture of organization, cerebral size and contour, physiognomical expression, gesture, voice, walk, clothes, and so forth. The concepts thus obtained are used in forming a judgment, this judgment being our analysis of a given character.—*Katherine M. H. Blackford, M. D.*

Lillian Russell's Secret of Youth.

Lillian Russell, the American actress, says most women need exercise, nourishing food, and a proper amount of sleep. Persons who stay up until all hours do not get enough sleep, nor do they get it at the right time. "You cannot keep your health, unless you live in harmony with Nature."

She advises all girls to shun strong drinks. "Alcohol is death to the beauty of mind and body." She says, if she could, she would like to go out and do nothing but preach temperance while she is on the stage.

This material will make a useful addition to our periodical files, and you have our sincere thanks for your courtesy.—*E. H. Anderson, Director New York Public Library.*

Reader, do you preserve your Eras? If useful for a public library, why not for your private one? In years to come the bound files will make interesting reading. "Nuf ced."

Vocational Training

Recommended by the United States
Bureau of Education.



A DIPLOMA, AND WHAT???

WITHIN the past year or so, a mighty movement has been going on for VOCATIONAL GUIDANCE in the public schools of America. The United States bureau of education has just made a strong endorsement of the establishment of this kind of training, and it quotes from a report recently issued by the New York organization.

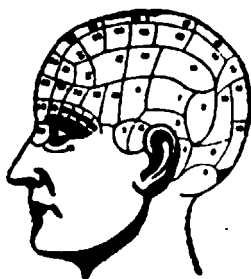
This is A GRAND REFORM, if properly taken care of. It is timely. More than half of the energy of the world is worse than wasted by misdirection and MIS-employment. Disappointment, discouragement, idleness, poverty, *vice*, and CRIME are the inevitable results of the WRONG choice, or

LACK of choice. Thousands of persons work in a square hole that should be in a round hole, or they work in a round hole when they really belong in a square one. And you can't train for anything special until you know what to TRAIN FOR. The bureau strongly cautions against work for children under 16, and advises that more information about industrial conditions be ascertained.

This opens a broad field for good, competent Phrenologists, as there is no method known under the sun half as good for deciding what line of work a boy or girl should follow FOR SUCCESS. By taking the temperamental qualities and head developments, which it is the special business of Phrenology to give, every youngster of the American schools can be made not only a blooming success, but a HAPPY worker; and NO MISTAKE! The science of Phrenology gives *sure* and *reliable* information and DIRECTIONS on this matter, and there is no need of falling in haphazard manner into occupations in which they do not properly fit.

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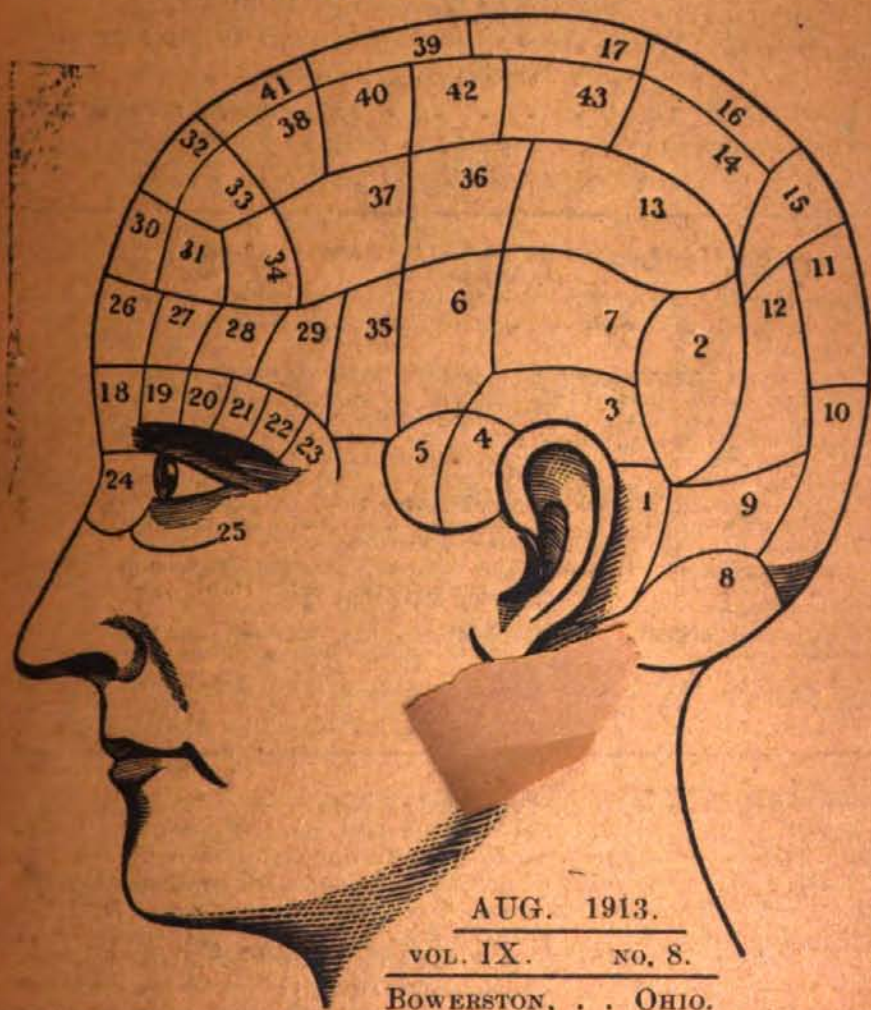
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"KNOW THYSELF."



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The Home Education Congress.

Among the various "congresses" which gathered as a part of the exhibition at Brussels recently the "Home Education Congress" attracted a large number of delegates from many countries, and its papers and discussions were eminently practical and popular.

Parents, representatives of parents' societies, and teachers of many grades, shared the deliberations of the body. The United States contributed some excellent material.

One speaker from New York, whose subject was the proper preparation of girls for the life of a home, woke a thrilling burst of applause by the sentiment "If good food helps to make good citizens, and good citizens a good country, who shall say where the responsibility of the home-maker leaves off and that of the law-maker begins?"

An Englishwoman's paper on "Supplementary Education for Girls" rang the changes on the same theme—that the home-maker lays the foundations on which alone a stable empire may be built.

The strongest emphasis of the congress was laid on the necessity that the home determine, and determine wisely, the career of the child. Aptitudes, it was pointed out, are most frequently shown in play, which the parents may watch as no one else can.

The wrong choice of occupation for boy or girl is the tragedy of tragedies. It may or may not end in the violent acts which make the headlines of sensational newspapers; but it is sure to beget disappointment, misery, despair—not less horrible because silent.

Training for vocation is good in its place, but it is worse than useless, unless we prepare children for it by asking and answering, with the care and intelligence and intuition which the home alone can furnish, the vital question—"For what vocation should this boy or this girl be trained?" The real service of the congress was its iteration and reiteration of that fact.

HELP us circulate *The Phrenological Era*! It will enlighten and direct thousands who are manifesting zeal worthy of a better cause than the one they now serve.

Edens' Homographs for July has reached our table. It is No. 1 of Vol. 2, and is a great improvement over the first issue. A picture of Christ adorns the front page. Published monthly at Lometa, Texas. 50c a year.

We have been very pleased to receive three sample copies of *The Way of Faith*, published weekly at Columbia, S. C., J. M. Pike, editor. It is devoted to general religion, "neglected themes," temperance, young people, etc. We are glad to X. \$1.00 a year. It is up some in age, being in its 24th volume.

The Phrenologist for July and August, of London, Eng., is, as usual, full of good things for the wide-awake phrenologist. It gives accounts of two addresses, one by Dr. C. W. Withinshaw, the other by Dr. Bernarr Hollander. The English Parliament is working on a "Mental Deficiency Bill" which is discussed in the journal.

By a Small Boy.

To boardin' school is sister Sue—
 Gum, gum, gum!
 Learnin' to sing is sister Lou—
 Hum, hum, hum!
 At mother's jam-pot is brother Joe—
 Mum, mum, mum!
 That's mother making the piano go—
 Thrum, thrum, thrum!
 At the countin' room poor dad is busy—
 Sum, sum, sum!
 Young Ted's alone with sister Lizzie—
 Yum, yum, yum!
 Saturday me an' Billy Bixty—
 Chum, chum, chum!
 Was goin' fishin', but it rained like sixty—
 Bum, bum, bum!

—*Browning's Magazine.*

Russellism is a conglomeration of most insidious errors, which is sapping the spiritual life of numberless thoughtful souls, and is a soothing portion to godless living.—*The Way of Faith.*

There has been need of improvement in the study of Temperament for a long time. We are making it. It is done kindly and for the benefit of all. And there is no occasion for any one living to frown on us with prejudice, nor any excuse for any of the old veterans to turn over in their graves and make faces at us.

VOCATION BUREAUS.

Their Origin, and What They Should Do.

Many college men and other educators have come to realize seriously the haphazard manner in which young people are left to choose their occupations for a livelihood, and the awful mistakes they frequently make in doing so.

It has been found that boys have drifted out of school into whatever position came handy. They have entered a broker's office because their uncle had pull enough to get them there. They have gone in for law because their father and grand-father and great-grand-father were all lawyers, and it would be a shame to spoil a family record. They have gone into a factory because "all the fellers do." In some cases they may seem to have consulted their tastes, but generally only superficially. Thus, one boy took up the grocery business because he loved horses and hoped to get the job of driving the delivery wagon. Many others have become drug store clerks because they liked soda water.

To remedy this inevitable result of ignorance, the "vocational guidance" of youth has been advocated. This can be best accomplished, it is said, by men prepared for the purpose, operating in a central bureau, usually in connection with the schools. Thus, "vocation bureaus" have been established in several cities. Their general purpose is:

- 1, To collect data as to the requirements, advantages, disadvantages, the compensations, opportunities, etc., of different lines of work.

- 2, To examine boys and girls desirous of becoming wage-earners as to their abilities, aptitudes, shortcomings, tastes, etc., and advise as to which occupation will suit their particular characteristics. In some cases to find positions for the candidates.

Now, it is plain that at least the second part of this work is a matter for phrenologists to supervise. According to Phrenology, the problem of choosing a life-work is quite an easy one to solve. First, analyze a trade, bringing out the simplest mental elements necessary for success in it; then by means of Phrenology discover just how a boy stands in the possession of those elements,—and you know whether or

not he is fitted for the trade.

To give the best advice, the more knowledge one must have of the lines of industry of the world. The Era office is a good "vocation bureau." If we had time, we would like to prepare a hand-book on this very important matter.

.....

"This plaintiff has held himself to be a teacher of other people,—a public leader, and a public press has a right to criticise him on his doctrines." Such were part of the words of ex-Judge Oeland, counsel for the defense, to the jury who unanimously decided the "wonderful" (!) "Pastor (?) Russell" was wrong in his suit with the *Brooklyn Eagle*. He further said: "He did not give you and me a chance to question him as to how he became a preacher of religious doctrines, why he left Pittsburg, why he came here, and what he intends to do when he leaves here." People are generally coming to know about this prince of impostors. They are finding out that the doctrines he blows are as rotten as himself. O! the pity that so many good, earnest, innocent persons have been made suckers by him and his ilk!

Teachers of the past have been trying to learn about the mind by depending upon psychological speculations. That dependence for some decades has been almost slavish. Surely the teachers of America in the 20th century can do better than that. The science of Phrenology will give them better results than the wearisome reiteration of impracticable pre-suppositions of Halleck, Bowne or James.

Help circulate *The Phrenological Era* and thereby help to do good—in education, vocation, and so forth.

Anaemia has a fast pulse, for the simple reason that the heart is weak and the blood is so poor in oxygen that much more has to be pumped through the lungs to insure proper aeration than would be necessary if the proper amount of red corpuscles existed in it.

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A Few Bible Mysteries Cleared Up.

(From Dr. Eales' book, "Healthology," advertised on another page.)

The relationship of the Master, Jesus, to the Ancient School of India, and of the Great School to his life and work, may be established beyond all question by those whose interest and desire impel them to the task with sufficient intelligence, courage and perseverance to complete the search. To that end the following brief chain of data and evidence may be of helpful interest:

The records of the Great School contain a detailed history of the life of Jesus, of his education and preparation for his work in the world, and of the purposes to be accomplished thereby. While it is true that these records are not accessible to the general public, they are nevertheless open to those who are 'duly and truly prepared, worthy and well-qualified,' and who can establish the right to such confidence. The ethical teachings of the Master, in so far as they have been accurately stated in the Gospels, are identical in spirit and principle with those of the Great School. In so far as we have a public record of his teachings, during his active ministry, he was but echoing the ethical philosophy of the ages as it had been wrought out and crystallized within the secret body of the Great School of the Masters. Notwithstanding the possible errors of historians, the inaccuracies of translators, and the mistakes and interpolations of revisers, the Gospels themselves contain many of the most significant links in the chain of the fact which binds the Master, Jesus, to the Ancient School of India.

As an illustration, it will be recalled that when Jesus was born, 'there came wise men from the East to Jerusalem,' etc. Who were these wise men? And whence came they? Were they members of the Egyptian School of Magic, as some have claimed? And did they, therefore, come from the land of Egypt? The relative locations of Egypt and Jerusalem are, of themselves alone, a most direct and conclusive answer to all these questions. Egypt lies to the south and west of Jerusalem. They were, therefore, not from Egypt, for they were 'from the East'—from the Orient. Is it not remarkable that Biblical students have taken so little note of the most significant phase of this unusual incident? The mere fact that 'wise men' came at all, or from any direction, at such a time, is, of itself, significant. For their coming is alone conclusive evidence of the remarkable fact that they were already acquainted with events leading up to the birth of Christ, and understood the importance of his life and

something of the nature of his mission. Why is it such evidence? Because they came 'to worship him.' But, as a key to his subsequent instruction, it is far more significant that these wise men came from the East. And so it is that the Gospels themselves verify the records of the Great School wherein the 'wise men of the East' have personally recorded their own account of the same event.

Another seeming mystery which has puzzled and disturbed our modern students of Biblical history, and for which they have found no adequate or satisfactory explanation, finds a clear, simple and complete solution to students of the Great School. In the book of Hebrews it is recorded that Jesus was made an High Priest forever, after the order of Melchizedek (Heb. 6: 20), thus distinguishing him from members of the priesthood of the 'Order of Aaron.' (Heb. 7: 11). The seeming mystery is that which surrounds the identity of Melchizedek. Who was he? And what was the priestly order of which he was a member? When it was known that his name is familiar to the members of the Great School as one of its most illustrious Grand High Priests, the Scriptural record that Jesus was made an High Priest of the same order dispels the mystery and another link in the chain of relationships is completed.

Yet another interesting and significant fact concerning Jesus is, that the Gospels give us a minute and vivid account of his birth, infancy and early youth, until he reaches the age of twelve years, at which time he suddenly and mysteriously disappears from public view, and for eighteen years he remains in such absolute and impenetrable seclusion and obscurity that but one, single, indefinite and unimportant reference is made to his life during all those eighteen years. (Luke 2:52). That he should disappear at the interesting age of twelve, just at a time when he had made such a profound impression by confounding the learned doctors at Jerusalem, and reappearing only at the age of thirty, is, of itself, a most remarkable incident. That he should disappear as a precocious child and reappear as a Master, is far more significant; for in this fact alone we have evidence of the most positive and conclusive character that the mysterious and unexplained interval of eighteen years was a period of the most vital importance, in that they were the years of his preparation for a public work. But when the further fact is known that the records of the Great School contain a detailed account of his life and work as a student of the masters during that remarkable interval of his preparation, another mystery is explained. In this connection it is also significant that John the Baptist immediately preceded him on

his return, proclaimed his coming in terms of the most definite and unqualified character and, in his own way, endeavored to prepare the public to receive him. All this is indisputable evidence of his absence. It also bears specific testimony to the fact that John was fully advised of his coming, and that he also had definite information of the nature of the nature of his mission and the character of the work to be inaugurated by him, and that his return was an event of unusual importance. Then, again, later on in the course of his ministry, when the Master refused to tell the chief priests and scribes by what authority he came among them and performed such wonders, he was but following the policy of secrecy and silence, in strict conformity with which the Great School has proceeded throughout the ages, and will continue to do until secrecy, silence and obscurity are no longer necessary to protect it from the selfish obstructions of men.

If the subject is of sufficient interest to inspire the reader to further inquiry, a thoughtful reading of the Gospels in the light of these suggestions will disclose to him many other evidences of a similar and corroborative nature, the presentation of which in detail would require another volume. With reluctance the subject must therefore be left at this point in order that we may not lose the thread of our historic sketch."

HER EXCITATION.—"Put some spirit into it, child," shouted the father, who is an actor. "Make some gestures. What is she reciting, sayhow?" he demanded of his wife. "She won't need gestures with this," retorted the latter. "She is reciting the multiplication table."

67. Temperament Defined.—As usually explained, bodily conditions have mostly been made to appear as the *cause* of the mode of mental activity, whereas the correct teaching of Phrenology makes the form and size of the body the *consequence* of the relative strength of the mental elements and states of mind. Hence we give this definition:

Temperament is a common and distinct manner of manifesting the various mental operations which is always denoted by certain corresponding physical characteristics.

Temperament is *not* a system of bodily organs, but is indicated by organic structure. It relates to the BUILD of the physical organization in contradistinction from the QUALITY of the material. It is like anything else in the animal, vegetable and mineral kingdoms. Houses may be one or more stories high; and they may be large or small, and also some

rectangular, round, rough, symmetrical, etc., as the case may be. And persons likewise have dissimilar forms and peculiarities. Different persons have different *capacities*, rapid or slow *ways of thinking*, particular *modes of expression*; in short, *various styles* of living, moving and having a being, which is, and of necessity *must* be, expressed by and through the physical machinery—the body. And it follows, then, naturally, that a predominance of any set of faculties or a marked disposition of the mental activities in general, correspondingly influences the physiological organs, giving a particular size and shape to the body as well as a certain form of brain and facial expression. A little thought will surely make this quite clear.

Again, houses are constructed of stone, brick, lumber, nails, glass, and other material; and so we may study man physiologically, as made up of bones, muscles, stomach, lungs, blood, blood-vessels, nerves, and other organs, very like a house is composed of a complexity or congeries. And, as the variations in physical organization are almost infinite in their finer shades, there are, in reality, as many different Temperaments as there are human beings in existence. In other words, as no two persons are exactly alike, each individual has a Temperament peculiarly his own. Yet, for the sake of convenience in study and the description of character, they may all be arranged into classes, which is in keeping with all science. Indeed, it is an important object to all phrenologists,—in fact, to all anthropologists,—to have established distinct and easily-recognizable *types of organization* which seem to be essential for accuracy of description, and yet sufficiently limited in number to avoid confusion.

Temperament is not a *mood* which may change in a few minutes, as laughing, crying, etc., but is a more continuous and fixed tendency of action. Yet by employing the proper means, any Temperament may be changed in a sufficient length of time, as desired; and often should be attended to carefully for the benefit to be derived therefrom.

68. A New System.—A system of seven Temperaments appears to us to be the most appropriate and comprehensive and simple, as adapted to the understanding of the amateur,

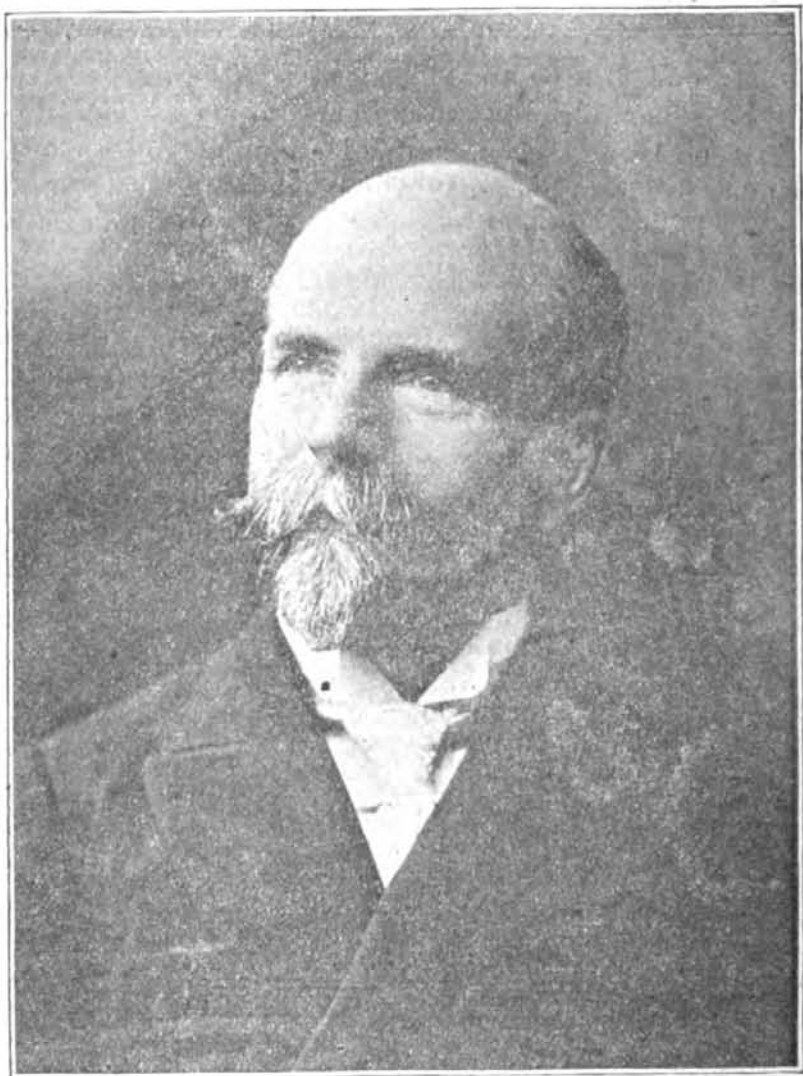
and yet more fully than any other answering the needs of the wider practitioner. This classification comprises the following: 1, *Lymphatic*; 2, *Sanguine*; 3, *Bilious*; 4, *Osseous*; 5, *Fibrous*; 6, *Cephalic*; 7, *Anemic*.

Any constitution that is unbalanced is, in a broad sense, unhealthy, call the Temperament by whatever name we please; and if it be a pathological condition, it is nevertheless physiological; and when the condition is found to exist continuously and common to a large number of persons, we should not fail to recognize and diagnose it, as a foundation for our ideas of health and hygiene, and counsel on the same. All conditions of humanity can be approximately classified in one or another of these given types. And as the system is carried out, it is explicit. I read in a certain book that a man has the Mental-Motive Temperament; but this is a very indefinite description, for how am I to know whether he is a genius or a goose?—He might weigh over 200 pounds, or he might weigh less than 100, and in either case be of the said Temperament. To overcome this defect, the aim has been to give the *personal magnitude* along with the degree of *Temperamental predominance*.

69. The Lymphatic.—Indicated by a rotund form, fat and pudgy—somewhat like the toad or elephant; pale or tawny skin; muscles are soft, or impossible to be felt at all; the veins invisible; the stomach, intestines, lymphatic glands and assimilating organs are decidedly strong; while there is a marked predominance of the abdomen over all the other parts. The shoulders are round; the nose broad and fleshy, with large nostrils. The person may be large and tall, medium, or only squat; and if short, almost as broad as long. The constitution as a whole seems to be a great manufactory



FIG. 28.—LYMPHATIC TEMPERAMENT.



PROF. GEORGE MORRIS, PHRENOLOGIST,
508 Davenport St., Portland, Ore.

PROF. GEORGE MORRIS was born in England 61 years ago. He never went much to school—not more than six months to day school in all his life. Helped take care of babies from his 5th to 8th year, when he went to work sewing shoe uppers, and put in seven years at that trade. Spent three years working in a bakery. Learned to read some in Sunday school and night school. Left his English home for America in 1871.

Here he spent one year in Ontario, Canada, ditching and chopping wood. In the spring of 1872, he went to Michigan and worked on saw-mills, in logging camps and rafted logs on rivers, until 1876.

That fall he entered the lecture field. His mother knew something of Phrenology, and he was much interested in what she said about it. But only studied the subject in real earnest from 1872. He felt all the heads he could lay hands on in the winter of 1874. He acted as book agent and felt heads at 10c apiece for several weeks, when out of work, and talked Phrenology to everybody that would listen to him. Made a little money at it, but not as much as he could by working.

In the winter of 1873, Dr. Campbell, phrenologist, read his head and told him he could be a practical lecturer and examiner. He replied that he could not, as his education had been neglected. Campbell said, "So sure as you start, so sure you will be successful." Morris did not believe him, although he knew he had read the heads of five of his friends perfectly; but he did not know himself as well as he knew them. He kept on with the study, just because he couldn't help it.

In the summer of 1876, he paid Fowler & Wells \$40.00 for a set of pictures, and \$1.00 for a cast. Had some bills very poorly printed, gave five lectures in Bay City, Mich., a town of 24,000, and came out even on them. Went to Vassar, Mich., a college town, and worked with a musical convention and revival meeting, giving two lectures, but did not quite make expenses. That was December, 1876.

Went out into the country and lectured in schoolhouses, —two schoolhouses a week, for three months; cleared about \$40 a month. Spring and mud came and drove him into small towns. Did a little better that summer than in the country. He lectured in towns on the shores of the big lakes, and cleared over \$100 per month. The summer of 1878, he lectured in almost every town on the shore of Lake Superior and averaged \$130 per month clear. Went to New York that fall, stayed 3½ months, got more pictures, skulls and better bills. Went to Illinois and Wisconsin, traveled six

years, taking one or two months vacation each year, and in the six years saved above all expenses \$12,000.

Went back to New York and took another course of instruction, stayed there five months, got a fine set of pictures, started out again, and did better than before. After traveling four years, he and wife went to New York again and they took another course at the Institute together.

32 lectures is the longest course he ever gave; which was in Minneapolis, Minn. In Labor Temple he taught a class, then lectured in other parts of the city, after which he returned and gave 12 lectures in the same hall. Did good work in that city for over a year.

Soon after, in Chicago, he gave 21 lectures in the largest hall on Dennison street; taught two classes, and did good office work for four months.

In Portland, Ore., about 27 years ago, he lectured 72 times in three months; used six different halls, and cleared \$1200. He worked quite steady for a year in Oregon and Washington, and in the year cleared \$3,000. The last town he lectured in before going to Portland was Fergus Falls in Minnesota. Staying there four weeks, he gave 15 lectures, and cleared \$300. He had lectured in that town 23 years before, and again 7 years before.

Eight years ago, he went to Portland and built a home. But he could not let Phrenology alone. Asking for an opportunity to give free lectures for the Y. M. C. A. and some of the churches, they gave him rather a cold shoulder for a while. So he went to laboring in men's and other meetings and spoke on other subjects. Soon he was wanted to give some head readings, which brought him some office work. He has given, by invitation, lectures in a commercial college in Portland, also in churches, and has now been frequently invited to lecture for the Y. M. C. A. Last fall, 1912, one of the leading men of the Y. M. C. A. arranged for him to give five lectures, in order to get up an interest in Phrenology, so that a class might be formed to learn it. The lectures were given, and a class formed, each member to pay \$10 for 20 lessons. He gave a lesson every Wednesday evening from 8 to 10 p. m. He thinks if he were tall, good looking and better educated, he would be more able to work in Y. M. C. A.'s and the churches. He thinks there are several ways of beginning. One is, to canvass. Another is to take very small towns, or schoolhouses in the country. It is best, he claims, to begin at the bottom and avoid a fall. When traveling, he used to make a big effort to give his first lecture in the largest town in each county, so that the newspaper ads would help him to be welcomed in the smaller towns of the

same county.

Prof. Morris has been chosen on the advisory board of a large college in Portland and will give illustrated lectures to the students this fall and winter and advise them how to read themselves and others. He has lectured to 5,000 audiences on Phrenology, sex subjects, how to read handwriting as indicating character, and how to read faces. He has preached about a dozen times, given many talks on temperance, and more than 100 talks and debates on vaccination. He speaks from two to four times every week at public meetings. He is active and strong, quite an athlete on a small scale, and feels as able to stand lecturing and examining as he ever did. But he says he is tired of traveling, loves home, has a good wife, and after being a tramp from 15 to 53 years of age, feels that he has a right to a home. He says he does not need to work for money, and prefers to work at home with health leagues, physical culture unions and other institutions. Phrenology, he adds, has been a blessing to him.

His average weight is 135 lbs.; height, 5 feet 4; head circumference, $23\frac{1}{4}$; from ear to ear over Reverence, 15; over Firmness, $15\frac{1}{8}$; length from Abode to Events, $8\frac{1}{4}$; from Energy to Energy, $5\frac{1}{8}$; from Courage to Courage, $5\frac{1}{8}$; from Caution to same, $5\frac{1}{8}$; from opening of ears to Event, $4\frac{1}{2}$; from Number to Number, same. Four days before the class met at New York in 1878, before Prof. Sizer knew him, he was marked in a chart by the latter as follows: Organic quality, 6; health, 5; vital temp., 5; motive 5, mental 6, activity 6, excitability 6; the strongest faculties (being marked 7) are Parentity, Abode, Pride, Firmness, Construction, Reason, Comparison, and Intuition; the weakest points (marked 4) being circulation, digestion and Tact. It is a big head on a little body, requiring lots of sleep and care of the nutritive organs to enable the little body to carry the big head and do good work.

Prof. Morris has been married twice. His first wife died in 1892, as the result of taking care of a lot of sick people—wore herself out. He was married again July 12, 1899. His present wife was born in Switzerland 45 years ago, and came to this country in 1871, the same year he came from England. We have her picture, but no cut to print from. She had a good common school education, and set type three years in a German printing office in Dubuque, Iowa. They met in St. Paul, Minn. She was a member of the St. Paul Phrenological Society six years before they were married. They do not spend very much time taking care of the sick, but lots of time and money trying to teach people how to

keep well. She is a very good housekeeper, a good business woman, is an elocutionist as well as phrenologist, and assists her husband in giving entertainments at churches and other places where they are invited. She can lecture in German, Swiss and English. She is a brunette, and he is a blonde. Her head is short, high and wide.

Prof. Morris is frequently invited to go miles to lecture and make examinations. He tells of going 17 miles to a large schoolhouse in the country a couple of years ago. A preacher asked him to come, did the advertising, and took care of him at his home. He lectured on Friday and Saturday evenings and spoke in the church on Sunday. He was recently asked to go to Chicago to deliver a lecture there. He thinks the people in general are as much interested in Phrenology as they ever were, but the moving picture shows and many daily papers to some extent keep town and city people away from lectures more than they used to do.

It may be wondered how he made out so well as he did, with so little schooling. His temperament and mental faculties tell why. It was in the man. The history of his experience is a story of success for himself, and it is full of encouragement to others. What *he* has done with so poor a start ought to help many others who have had the advantages of a good education to aspire to do better,—and that too in the noble field of Phrenology.

We have received the Bulletin of the Philadelphia School for Nurses, of Philadelphia, Pa. It is an attractive publication, and shows that the students of this School come from well-nigh every State in the Union, and from all parts of the world. Clara Barton, founder of the Red Cross Society, was a member of this School and president of the Alumnae Association. The Bulletin contains a fine picture of Miss Barton as she appeared when decorated with the order of the Red Cross by the czar of Russia.

Free Scholarships in the Two Year Course are available to ambitious young women desiring to become professional nurses. These Scholarships include room, board, laundering, full tuition, text-books, incidental expenses, and a gratuity or monthly allowance of \$5.00 to \$15.00 per month. A special Training Course is also provided for those who wish to more quickly prepare for self-support. This School is affiliated with the Central Hospital of Philadelphia.

Practice Phrenology for the good of humanity.

“The kingdom of heaven is at hand;” i. e. within you, or in easy reach; in other words, you can make it yourself.

General Greetings!

The Ohio Phrenological Society Incorporated.

As secretary of the Ohio Phrenological Society, it affords me much pleasure to announce to my fellow-officers, fellow-members, and to the public at large, that this Society is now an incorporated institution under the laws of the State of Ohio. The certificate of incorporation is dated August 20, 1913. The purposes set forth are: Mutual benefit in the exchange of ideas, mutual discussions, and for the general welfare of the public; also literary purposes.

So far as we know, there is only one other incorporated Phrenological Society in the world—the British Phrenological Society, having headquarters at London. There is a large Phrenological Society in Japan, with headquarters at Tokio, but we are not informed as to whether it is under legal indorsement or not.

This Society was first organized at Bowerston, May 11, 1906. The first six annual meetings were held at Bowerston. Last year a two-day session was held at Mineral City, with great success and benefit. The prospect for this year's convention is better and brighter than ever, and all who attend it may expect to be delightfully and profitably entertained.

We shall print the list of members, giving the officers first. It is impossible to give all this number, but the list will be completed in the next issue.

Rev. S. A. Corl, pres., Navarre.

Elder A. L. Garber, v-pres., Ashland.

M. Tope, sec., Bowerston.

Atty. W. H. Host, treas., Bowerston.

Editor W. A. Pittenger, ex. com., Dennison.

Rev. W. A. Hevlow, " New Philadelphia.

Mrs. Marion G. English, " Cleveland.

As there will be only one more issue before the convention, it is desired that all who will take part in the latter will send us their subjects at as early date as possible, so we may publish the program, or the most of it. Don't neglect this, please.

The Phrenological Era

Published Monthly by M. Tope, as the Organ of the Ohio State
Phrenological Society, at Bowerston, Ohio.

RATE CARD FOR ADVERTISERS:

Page, limit 150 words, per issue, \$3.00.
Half page, limit 85 words, per issue, \$1.75.
Fourth page, limit 50 words, per issue, \$1.25.
Three lines, limit 30 words, per issue, 60c.

O ~~WHEN~~ WHEN this circle has an X pencil mark, it means that your subscription has expired, and, if not renewed, the Era will be discontinued. We kindly solicit prompt renewals; and oftentimes you can send the subscription for a friend. The Era will only be sent for the time paid for.

Vol. IX.

AUG.—SEPT, 1913.

No. 8-9.

♦ THE ERA LECTURE BUREAU. ♦

List of Lecturers and Entertainers.

We shall print, from month to month, the addresses and subjects of such persons as desire to register as entertainers or instructors. Registration fee, 50c and 5 per cent. of the fees of the entertainments.

Elder A. L. Garber, Ashland, O. The Science and Practice of Phrenology.

M. Tope, Bowerston, O. Health, Education, Beauties and Benefits of Phrenology, Physiology and Physiognomy. Delineation work, and advice.

Help circulate the Era;—talk it to your neighbor; show him your copy; get sample copies and hand them around.

Being a phrenologist is like editing a paper—you must be posted on and treat of a great variety of subjects.

If you build on Phrenology, you build on solid foundation, because it is science, the divine handwriting on Nature.

As the Constitution requires, we give notice that a few changes will be submitted at the next convention to be made in the Constitution and By-Laws.

The editor suggests that, if possible, there be more discussions at the next O. P. S. convention. We have a notion that it will add more interest to the meetings than anything else. Would like to see it tried. Let every one come prepared to discuss.

Wanted—Agents in every town to take subscriptions for the Era. Liberal discount.

Sex Hygiene in Schools.

Word from Chicago says that pupils of the higher grades in their public schools are to be taught sex hygiene and matters relating to personal purity. Much has been said about this subject during the past few years, and most of it in favor of the movement that Chicago is about to adopt.

There are two sides to the matter, however, and we wonder if the well-meaning educators of the western metropolis ever considered that they may be putting matters into the heads of the young people who otherwise wouldn't be worrying themselves about them. In other words, we believe in the purity of the average American boy and girl, but we are not so certain of the advantages of unfolding to them while in tender years secrets which they all will naturally learn when the proper time comes.—*Exchange*.

We don't feel just so certain about this sex hygiene business in the schools, either. It seems that when some persons get a hobby, their next notion is that it ought to be saddled upon the public schools. Many things have been crowded into the schools by such hobbyists until they are burdened to death—or almost so—now. Which is the better, to let a few do wrong sexually *that would do so anyhow* if taught in the schools, or to spoil the health of all by overburdening them with so many such studies?

Our experience as teacher in reading the Bible in school put us out of the notion that the Bible should be read in the schools, and much less of the opinion that the delicate subject of sex relations and the hygiene of the reproductive organs should be discussed or taught there. There is need of *sexual courtesy*, or good manners between the sexes, being inculcated; but when it comes to meddling with the facts and whys and wherefores of the generative department of the young at school age, which must necessarily be suggestive among many of much more than the unlustful life, we say *no!*

Many need information in this line, but the place for it is not, in our judgment, in the common schools. The sex passion is a thing to be dealt with differently than to be awakend by the sexual nature and functions being brought to the curiosities and imaginations of school "kids." And we cannot regard this wonderful fuss about this matter coming into the schools as an innovation to be encouraged by right-thinking men and women.

The Era Lecture Bureau

[A department of the Ohio Phrenological Society, Incorporated under the laws of the State of Ohio.]

—OFFERS—

CHOICE LECTURES

For Educational, Scientific, Business, Moral and Social Instruction

—As Well As—

⊕ HIGH-CLASS ENTERTAINMENTS ⊕

to

*Schools,
Churches,
Institutes,
Young People's Organizations,
Clubs,
Societies,
and Communities in General,
At Popular and Reasonable Prices.*

SEASON OF 1913-1914.

We have talent that will compare with the best. In fact, while many merely *entertain* the people, the great *need* of the day is

Real Solid Instruction and Amusement Combined.

The lectures and other work of this Bureau inspire all to a higher plane of living, and that at a minimum expense.

TRY OUR TALENT ONCE, AND SEE!

Let somebody talk it up, and arrange for a Single Lecture, or a Course of Lectures,—and you can share the proceeds. On the opposite page is a blank which you can use for this purpose. Applications should be made early, to give to complete arrangements.

All those wishing first-class Lectures and Entertainments, should address, with stamp, the Secretary, stating nature of work wanted. Lecturers and Entertainers desiring to become associated with this Bureau, may also address the Secretary, Bowerton, O.

The Era Lecture Bureau, Bowerston, Ohio.

Application for Era Bureau Lectures.

There are many country places, villages, towns and cities, where the people would greatly enjoy, and be benefited by, scientific instruction on Human Nature, Self-Culture, Child Management, Vocational Guidance, and other subjects such as good, honest and moral Phrenologists furnish. And this form of Invitation is offered, which may be filled out and forwarded, to start the arrangements for Lectures and Entertainments of such a character.

SOLICITATION:

To the Secretary of Era Lecture Bureau,

Bowerston, Ohio:

We, the undersigned citizens of.....

*believing that an Illustrated Lecture, or a Course of Lectures, on
Phrenology and Human Culture would be useful and acceptable
to a large number of our people, hereby unite in the expression of
a desire that Prof.....*

*may be prevailed upon to visit this place on or about
..... for that purpose.*

Signed,

.....

.....

.....

"Millennial Dawnism" a Fake.

Why do we oppose "Millennial Dawnism"? Simply because it is wrong and a harmful thing. It is not in accordance with the teachings of Nature, nor with reason, nor the facts of common-sense, nor with the correct interpretation of the Bible. "Millennium" is a figurative expression and only means an indefinite period of time. The "age" has been going on since the "Dark Ages," and will go on for many thousands of years yet,—with a slow and gradual improvement of the world in general.

It is a pity that Charles Taze Russell does not spend what talent he has in assisting a worthy cause. The history of the man shows that he has made a scoundrelly use of his brains. Condemned by several courts of the land, and reported by ministers and other good people to have been run out of the city of Allegheny, Pa., "almost bodily," for certain immoralities and "dirty, low-lived conduct," is he not a pretty specimen to set forth the *divine* plan of the ages and other assumed doctrines? But not enough of that, with brazen effrontery he condemns every other respectable minister and tries to besmirch their good name to condone his own egregious misdoings. The Watchtower concern is equally censurable, for in promulgating such perverted notions they mislead many young and innocent persons to waste their energies and hopes and homes on fabrications that will dump them into disappointment and ruin.

We oppose "Millennial Dawnism" because *it is our duty*, as it is of every other knowing person, to warn the unsophisticated and draw attention to its rottenness and slippery pitfalls. We could not be *true* to our conscience and fellow-men, did we *not* do so. And the earth should not keep silent over this one of the greatest crimes of the century.

Young men and women! do you not know that religious fanaticism is the very worst kind of fanaticism? Will you allow your splendid minds to be dwarfed and drowned in such fanaticism? You have grand energies; will you spend them in following the tricky and presumptuous tomfoolery of a scamp? Or will you utilize your powers in doing some *real* good, and in denouncing such public and private evils? **SELECT A GOOD RELIGION.** As a friend, I leave the matter with you.

A Dunce in Mathematics.

A lady came into our office the other day with her son for a phrenological examination. His head from the frontal sinus all along the median line stood up in a ridge, as if a piece of whip-cord was under the scalp. He was finely organized, and had a bright expression on his face, with a full round eye and arched eyebrows that at the outer angle terminated inward abruptly. We remarked: "This young man could learn several languages, or become an orator, but never a mathematician." The mother replied: "Your statement is positive and wonderful. He knows Greek and Latin, but is a dunce in mathematics. I think teachers ought to be better acquainted with your science."—*Haddock's Human Nature.*

Phrenology Explains.

Why Johnny Excels, Susie is Lazy, and Mary is Dull.

The old-fashioned schoolmaster flogged his pupils because they failed in some branches, and although these same pupils excelled in other branches, the schoolmaster ascribed failure to "inattention" or to "laziness."

Thousands of teachers to-day are unable to say truly why a pupil excels in drawing, yet is poor in arithmetic; or is good in geography, yet poor in history. Phrenology explains.—*Allen Haddock in Human Nature.*

A. S. Terrill of Carthage, Ill., has sent us photographs of his mother, who was 100 years June 11th, 1913. She resides at Dallas City, Ill. Her maiden name was Potter, and she was born in Washington, Pa. For years, reunions have been held in commemoration of her birth anniversaries. Like all old persons, she is of a very distinct Fibrous Temperament, with low-set ears. Her head denotes a very intellectual lady. We thank Mr. Terrill for his kindness.

The Lymphatic Temperament has been called a diseased condition. But it is really no more of an unhealthy Temperament than any other unbalanced condition. The primal object should be to establish a harmony of elements, which alone means perfect health.

Help circulate the Era;—talk it to your neighbor; show him your copy; get sample copies and hand them around.

He Who Thinks.

By Joseph Schultdt, Klemme, Iowa.

The man who thinks must have a sound mind, and if deep thinking is required or much planning, he must possess a strong and healthy body as well, to supply the brain with good blood.

Only two faculties are the real thinking faculties; namely, *Causality*, which seeks the relation between the cause and effect of things; from the past it tries to find out the future, and from the present the past.

The second faculty that thinks is *Comparison*; it compares one object, thing or thought with others.

It must not be taken for granted that all people with the above-named faculties well developed think logically, scientifically or mathematically correct. A good many people do not think individually at all; they have their textbooks for that. Others are ignorant, some are superstitious, and, therefore, draw very faulty conclusions.

As many people reason incorrectly on many important subjects, so they must reason from wrong premises, which is due to ignorance. What the people need is more knowledge and more data concerning themselves and their relation to Nature and other people.

LOCATION.—*Causality* is located about an inch outward from the middle line of the upper part of the forehead, or just above *Locality*. *Comparison* is located in the center upper forehead; its size gives fullness to the upper center forehead.

It requires a good education, keen observing and shrewd calculating, to do clear thinking. The reasoning faculties can be held blind; the other faculties must see, size estimate and perceive so as to bring these faculties impressions on which they can work out the cause, the effect, or compare one thought with another. They "digest" what is brought to them.

So it can easily be seen that when the *Perceptive Faculties* perceive faulty how wrong conclusions can be drawn.

A southern minister's wife was one day trying to prevail upon him to have some of his sermons printed. "I would, dear," said he, "but they were printed when I got them."

Tea and coffee cure headache; and the theine or caffeine produce urates or uric acid; and the urates produce rheumatism and paralysis. Do you want 'em?

Plutarch once said: "I would not sell even an old ox that had labored for me."

An Exact Science.

O, potent Physiognomy! I worship at your shrine.
 A thousand-fold you've added to this wisdom-stock of mine.
 By noting all your changeless rules and using both my eyes,
 I've learned a very many things that fill me with surprise.
 For every shape of head and face must hold and hide a brain
 Just like each other head and face formed likewise in the main.
 Of course I've felt my firm faith shake at various times, but
 still

I grimly grasp your tenets, and I s'pose I always will.
 For instance, there's a double of John Wannamaker stands
 Beside my alley entrance with shoe-laces in his hands;
 I know a Paderewski who chauffeurs a garbage "pram,"
 And one John Rockefeller does cement work on the dam.
 While one you couldn't tell from Canny Andy, were he clean,
 Goes 'round and begs, all winter, with a straw hat on his
 "bean!"

'Gene Chafin has a double 'tending bar in Terre Haute,
 And Peter Cooper's image stole his widowed sister's shote.
 A man like Woodrow Wilson does a foolish song and dance,
 A ringer for the neat John Drew goes 'round with ragged
 pants;

A fellow who's a perfect carbon copy of Jim Hill
 Has never ridden in the cars and swears he never will.
 An uxoricide I used to know resembled Phillipps Brooks,
 And Martin Luther's ringer was a very king of crooks.
 Yet, though these instances arise to shake my faith a bit,
 I'm strong for Physiognomy, and doff my hat to it!

STRICKLAND GILLILAN.

This calls to mind the statement that "A little learning is a dangerous thing." Gillilan is perhaps posted just well enough to miss a point or two. It is evident, at any rate, that he does not "know it all," although we admire his "riverance."

The Preacher Won.

A minister was one day walking along the road, and to his astonishment he saw a crowd of boys sitting in front of a ring, with a small dog in the center. When he came up to the boys, he put the following question:

"What are you doing to the dog?"

One boy said, "Whoever tells the biggest lie wins it."

"Oh," said the minister, "I am surprised at you little boys, for when I was like you I never told a lie."

There was a moment's silence, when one of the boys shouted, "Hand him up the dog!"

A Word from Bro. Grob.

Annapolis, Md., July 19, 1913.

Dear Brother Tope:

Herewith enclosed find money order for 50c, renewing my subscription to the Era for one more year. Please pardon delay. Reminder should not have been necessary, but seemingly it was. Please note next expiration of subscription on the enclosed card.

Keep up the good work. You will hardly get rich thereby, but I trust many will thank you in eternity, and therein will partly be your reward.

Would like to come to see you in your next convention, but hardly dare *indulge* the hope, as several of my pet eggs have of late "hatched rotten." However, my regular brood (daily labor with its reward) is cackling, and possibly a new setting (additional) may do better; and if so, who knows but I may have the pleasure, after all, of seeing yourself, many co-workers and many of your neighbors.

Very Sincerely Yours,

SAMUEL GROB.

Life begins in gelatine and ends in bones.

A six-foot Kentuckian said the reason he married a little wife was that of all evils he wanted to choose the least.

PROGRESS AND PLENTY.

PRESIDENT WILSON remained in Washington when his family went to their summer home, because he thought the Currency Bill then being considered was too important to leave. The question of CURRENCY REFORM is now commanding the attention of every thinking man in this country, from the President to the day laborer. All know that some vital change must come soon.

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Reo Johnson, R-4, Columbia City, Ind.

G. E. Beauchamp, 2583 Eighth Ave., New York.

Prof. George Markley, 515 Oato St., Pittsburg, Pa.

Others to be added later.

Death is no calamity to those whom it calls higher, but to those who mourn their loss. And even that would be turned into joy, if we could but know how things really are in the great Beyond.

We make a plea for more adequate moral and financial support of this journal. Our faith is that some day we shall have many co-workers in our world-wide science of Phrenology. Let there be more advocates and students NOW, to the end that embarrassments may be easier overcome and more good accomplished.

A man walked into our office. He was a blonde, and an English-speaking German. With a courteous introduction he described six books (one called "The Divine Plan of the Ages") and offered them all for \$1.98. We remarked that they were printed by the Watchtower Publishing House of Brooklyn, N. Y. "Yes." And Charles Taze Russell wrote them. "Yes." Then we said we had burnt several books of that kind and didn't want any more. We asked why he didn't sell them at a right kind of price—\$1 a copy. He said he was not selling for money, but for Christ. We laughingly asked him why he was such a fool to let a scamp like Russell lead him around by the nose. Then our conversation lasted over an hour. In it we found him to be a sincere, well-meaning, but far too earnest a man. He was polite, but not properly posted. He told us he had "sold his farm to go into this thing." Believed the Millennium would start in October, 1914, when there would come trouble on the earth such as never was before. Of course, our arguments differed. And when he left we pitied the poor man,—and yet we could not help but feel glad that he enjoyed his delusion!

Where two sets of organs strongly exist, the weaker should be mentioned first, as correctly indicating the modifier in the blended Temperament.

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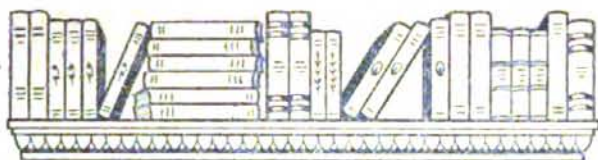
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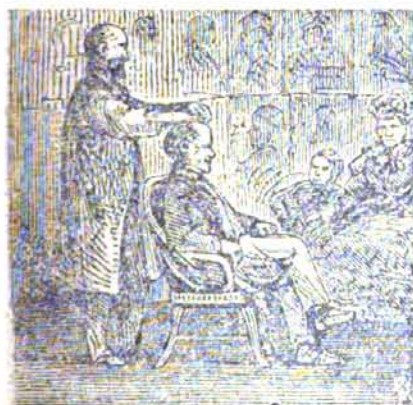
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START CHILDREN RIGHT.

How to Determine the Adaptation of Your Boy or Girl.

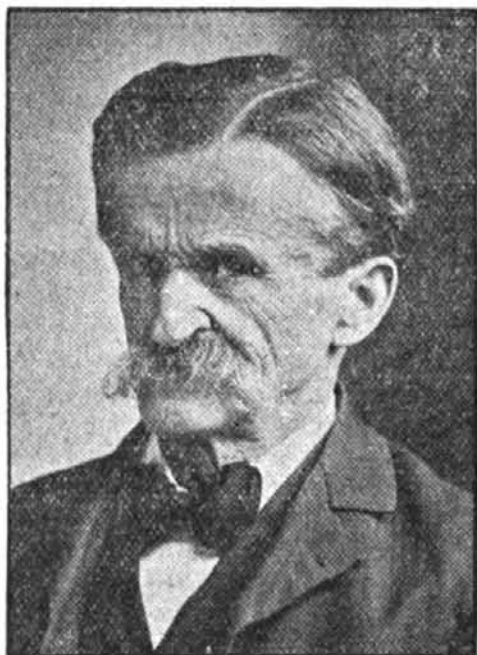
By Dr. Chas. F. Boger.

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ADVICE.—The healthy condition of the brain ought to be our special care always, as affecting our mental output and pleasure. As well expect harmonious music from a poorly-strung instrument as to expect excellent manifestations from an unhealthy or unbalanced brain. Hence, its condition must be ascertained with as great accuracy as possible before attempting to diagnose character and ability. The nerves,—afferent and efferent,—are its servants, and all together, are the media through which cellular tissue is converted into thought, emotion and physical action. (See Sec. 50). Therefore, the importance of understanding Physiology in connection with Phrenology.

Large heads are always found in men of great intellectual acumen and power in any and all directions, although some large brains are hydrocephalic or otherwise diseased, or of poor Organic Quality, or are not sustained properly by the body. Small brains may be cultivated and developed by proper means and persistent culture, even up to old age—as long as the faculties are kept actively employed. The brain may be improved as a whole, and especially may it be enlarged in any of its sections. There are seven of these differ-

ent sections, or masses, (See Sec. 20) each of which operates a number of similar faculties. Due quantities of brain and nerve food must be taken, and sufficient exercise of the body had to insure general health; and then, besides these, mental exercise—thinking and study—is the chief condition to bring about brain growth and any desired alterations in the size and shape of the head.

The law is this: Building forces of the body go where the attention is directed and held. As the used arm of the blacksmith is built up by the turning of the blood and nerve currents to it as he uses it in his work, so the completeness of the building process is in proportion to the interested attention he gives his work. So interested attention concentrated on any section of the brain, and held there, will direct the blood and nervous energy and nerve fluid to that part, awaken dormant cells, renew and refine the tissues, and multiply the cells in number. You can thus develop to a limitless extent any faculty, set of faculties, or talent you desire. Study this law and these facts, and act upon them. Think them over and over, until you realize that they are unquestionably true. Learn the different brain areas and their functions, and then whichever one you find it needful to cultivate use it;—turn your interest and attention on this part of the brain and mind and keep it there, holding in mind exactly what you want—the quickening into activity all the cells there and the creation of new cells.

If your brain is too large or active, and you desire to allay its activity, apply this law in this way: Think strongly and constantly of the Animal section of brain and of the nutritive organs of the body—stomach, lungs, etc., and pamper them; use less force in the head; increase the nerve-currents as much as possible *below* the ears, and diminish them *above* the ears.

THE ANEMIC TEMPERAMENT.

Indications.—Pale cheeks, colorless lips; small and emaciated muscles—having the appearance of delicate health; any color of hair and eyes; slim, spare build; a debilitated system; cold and clammy hands and feet; narrow chest; the very extreme opposite of the Lymphatic diathesis, except in color; a depletion of the cellular tissues, or cachexia; a morbid condition in which the blood is deficient in quantity and quality,—like a faded lily.

Mentalities.—Languor, intense feelings, quick susceptibilities to stimuli and all exciting causes; sudden and fickle determinations, fiery impulses, hypochondria, manias, inability to study long at a time; nervousness, and easily ex-

hausted physically; greatly affected by changes of the weather; visionary; and sometimes eccentric.

Degree of Predominance: ...Excessive ...marked ...slight

Personal Magnitude: ...Large ...medium ...small

Combinations: ...Bilio-Anemic ...Cephalo-Anemic

Write in any other, if it occurs.....



Predisposed Diseases. —

Nervous trouble, weakness — a puny organism sufficiently animated to prevent burial; a tired feeling; insomnia; indigestion; weak eyes; sexual complaints; anæmia; consumption; neurasthenia; neurosis; nervous headache; scrofula; general debility.

Adapted Pursuits.—From the description thus far, one might think that this type of persons should do no work, owing to sheer inability to do it. Yet thousands of men and women

are following various pursuits with bodies so frail as to require the most careful treatment to be fit for service. And the worst difficulty about it all is, they do not sufficiently understand the fundamental laws of healthful living, and some seem not to care; and fail to live right. But instead of suffering out a life of ennui, they should be doing *some* useful work, thus benefiting themselves and many others. Let no one be considered useless and become a burden. *Right kind of work is what they need.* At first, it should be light; as, housekeeping, gardening, raising flowers, tending poultry, fishing; canvassing and selling books, enlarged portraits, toilet articles, fruit trees, magazines; light manufacturing, light mechanical pursuits, dealer in jewelry, watches and clocks, groceries, teaching; as musicians, rooming-house keepers, boarding-house keepers, janitors, messengers and office assistants, paper carriers, telephone operators, and many other occupations pleasing to the faculties and profitable financially, provided common-sense notions of health be used and bad habits discarded.

ADVICE.—This class of constitutions is by far too common. It is not limited to women and girls, but is found among men and boys as well. Something is wrong in the habits of living, and this must be corrected before a normal condition can be expected. The abnormal condition is due to an insufficiency or a waste of pure blood and nervous fluid of the body. It may be by inertia, by over-exertion, by wrong diet, or by pernicious practices that drain or poison the vital forces. Lack of exercise,—good, hearty exercise, is one great cause of it among rich folks, who should imitate queen Victoria and Gladstone of England, and *work*. Walk instead of riding in cabs or automobiles; go to the kitchen and help cook, or do it all; and iron and make garden, etc.,—any thing and *every* thing, so that you can have the pleasure of sitting down and enjoying your meals and of experiencing the pleasure of sleep and real rest. Where weakness and thinness result from too much or too hard work, the only sensible thing to do is to stop working so hard; do something else easier;—change your business and your abode, if necessary. Pay attention to diet,—eat scientifically, but let it be rational and true science, not according to some crank's notion. And if it be that you are a victim of any bad practice of *fashion* or *feeling*, as you value life and its many natural pleasures, **DO QUIT IT!** The too free use of salt in victuals, as a habit, has a deleterious effect on the red corpuscles of the blood, keeps the nerve power constantly at low ebb, and makes you pale and skinny. Strong coffee or tea, used as a habit, is still worse; and causes tens of thousands of hollow cheeks, necks and busts, and peaked looks, headaches and nervous suffering, by poisoning the blood and nerves. Tobacco, as a rank narcotic, either smoked or chewed as a habit, perverts millions of constitutions that would be healthy and handsome, and together with strong drink and other riotous and irregular living, saps the steam power that produces good health, and instead of splendid ability to do work and enjoy life, causes many evils. As long as a boy thinks more of sucking a cigarette or a cud of tobacco than of his health, there is little use to talk to him about Physiology. Or as long as a pretty girl is more interested in dawdling in a close-cut dress and thin shoes than in good health, there is little use to hope for physical improvement from such a source. Sexual intemperance among both sexes wastes life so rapidly; it destroys the brain cells and impoverishes the blood and nerve fluid, thereby causing the whole constitution to degenerate and become mentally as well physically incapable. It is, perhaps, the greatest cause to-day of anemic constitutions in our land.

The short and best remedy for all these evils is to take

an earnest concern in the laws of health, and *obey* these laws. They are not numerous, nor difficult to learn, nor hard to observe. And it is the more important to do this, because the pernicious influence does not stop with the enfeebled bodies and minds of the present, but extends to the offspring and down through posterity, even to the third and fourth generation. Instead of having a thin, bony, blanched apparatus—a burlesque on humanity,—see to it that you **BE HEALTHY.** Instead of being such a sickly-looking scarecrow as to justly deserve being nicknamed “slats” or a “bean-pole,” whose clothes never look nice, no matter how expensively dressed, and failing to gain social or business recognition on account of your puniness and starved appearance, firmly resolve to rejuvenate and revitalize your whole body until it *fairly tingles* with vibrant energy. Then avoid all wastes of every kind, and keep it so.

All the young should be taught the true philosophy of mind, as revealed by Phrenology, so that they will understand how to manipulate the mainsprings of character as the telephone girl operates the levers and keys of the switch-board, and how to neutralize or shut off any wave of passion or evil inclination at will; and thereby escape the lusts, temptations, leaks, miserable experiences, and memories, which the Animal Nature unregulated will bring upon them.

Persons of this Temperament should, if possible, eat five times a day:—in the morning, and at 9, 12, 3, and 6 o'clock, choosing suitable food. Such should *never* commit the crime of trying to *fast*, nor to live on *two meals a day*. Where an *acid* condition prevails, cereals and meats may be used, but not fruits nor other acid articles of diet; and if the *alkali* elements preponderate, then counteract with fruits and vegetables, lemonade, etc. Golden seal is the best tonic, and it is soothing to the mucous membrane; use it in the powder, one-half teaspoonful three times a day. Tincture of iron will invigorate the blood. Olive oil taken internally and rubbed on externally is beneficial. Warm milk rubbed on the chest, back, abdomen and limbs, is another good panacea. Sleep nine hours every night. Drink plenty of soft water. Have interesting mental work. Do not study too hard, and shut off worry. And exercise your framework, even if you have to walk an hour or two every day, rain or shine.

Six months' faithful practice of these principles will doubly enhance the *good feelings* and *good looks* of any person, and quadruple those of anemic people. But such things are of very little benefit as long as the individual is careless and continues to otherwise violate the laws of Nature.



The trinity of accomplishments for this life is to be Well, Happy and Useful. If one is happy, he is likely to be well; and in order to keep well, he has to be useful. When you have one you usually get the others.

"A little knowledge is a dangerous thing." This is an old adage, but it comes with great force to those who attempt to practice Phrenology with only a little knowledge of the science. Get a diploma from Tope's School of Phrenology.

Some of the Proofs of Phrenology.

BY J. A. FOWLER.

Vice-President of the American Institute of Phrenology.

(Paper read before the Eighth Annual Convention of the Ohio Phrenological Society, at New Philadelphia, O., Oct. 16-18th, 1913.)

Since the days of Horace Mann and Henry Ward Beecher people are becoming more and more interested in scientific methods of self-culture, self-development, and self-improvement. It is, therefore, not so difficult a task to-day to interest the public in the study of Character as explained by the functions of the brain, as it was fifty years ago.



JESSIE ALLEN FOWLER.

There have been no more diverse views on any subject than on brain functioning. Therefore, it is interesting, from a scientific point of view, to trace the researches of various writers and investigators to what is called Character Psychology.

Five hundred years before the Christian era, Pythagoras maintained that the brain is the chief seat of the soul and intellect. St. Gregory compared the brain to a city with many gates and a number of streets; while Aristotle taught that the anterior portion is divided into and called Common-Sense; the middle section, Imagination, Reflection and Judgment; and the posterior region was considered the seat of Memory. Plato held a like view. In the thirteenth centu-

ry, Albertus Magnus analyzed a character from a head on which he indicated various locations for the different powers of the mind,—and later in the centuries, Servito, Willis, Bonnet, Boerhave, Haller and Prochaska maintained the doctrine which supports the view that there are many organs of the brain. Among the poets, Homer, Milton, Shakespeare, and others, have correctly diagnosed the shape of heads. Even Socrates also believed in character study. He was once giving a lecture to his students, when a physiognomist asked leave to analyze his character. The physiognomist did not know whom he was examining, but said some things that were not complimentary to the philosopher. The students took exceptions to this at once, when the great sage said, "Let him alone. What he is saying is the truth. Many of the characteristics he has pointed out I recognize in myself, even better than you can."

Demosthenes also wrote on character analysis, and as early as 1786 Dr. Benjamin Rush made a powerful address before the American Philosophical Society, in Philadelphia, on "The Influence of Physical Causes Upon the Faculties of the Mind."

In Swedenborg we had a writer who came nearer to the theory of independent faculties than any previous thinker.

In 1796, Dr. Gall, of Vienna, began his lectures on Craniology, announcing his discoveries of the functions of the brain, and from that year to the present the subject has never ceased to engage the interest of the thoughtful.

The principles that Dr. Gall laid down were:

- 1—That the mental faculties are innate.
- 2—That the brain is the organ of the mind.
- 3—That the form and size of the brain are distinguished by the form and size of the head and skull.
- 4—That each organ of the brain has its distinct location.
- 5—That the mind possesses distinct mental faculties, and each is located in distinct cerebral organs.
- 6—That each organ when predominantly active impresses the body with certain uniform attitudes, called the natural language of the faculties.

Of these faculties Dr. Gall discovered twenty-seven.

Dr. Spurzheim increased the number to thirty-five; while Drs. Vimont, Hoppe, Crook, and the Combes, with the Fowler brothers increased the number to forty-three. When Phrenology is generally accepted, it will be considered as the most interesting event in the history of human civilization, and the wonder that the truth of its fundamental principles should have been so long delayed.

Able minds have been quick to recognize the merits of Phrenology, and no one will doubt the ability and judgment of the great statesman and orator, William Ewart Gladstone, when he said, "As an explanation of the powers of the mind and human character, I declare that the phrenological system of mental philosophy is as much better than all the other systems as the electric light is better than the tallow candle. And note this pithy sentence from the late E. H. Harriman, one of the ablest financiers of this country in his day: "When judging of a man's qualifications I do not look so much at his clothes as I do at his face and head."

Conditions of Success.

The conditions of eminent success are inexorably hard only a few will make the sacrifice.

1st, One must believe his allotted vocation is for life, and he must work like a gladiator. Patient, untiring industry always receives its reward.

2nd, To be a "society man," and a lover of pleasure, is fatal to success.

3rd, Only such recreation as is necessary to preserve health is permissible.

4th, Intemperance and excesses of all kinds are barred.

5th, It is mandatory to rise early, with a clear brain, refreshed by necessary rest. Morning is the best time to work, as the proverbs in all languages testify.

6th, If occasion demands it, one must face the strictest economy in diet, dress and all home surroundings.—*C. S. Smith.*

Be at war with your vices, at peace with your neighbors, and let every new year find you a better person.—*Franklin.*

Intelligent Religion.

HOLINESS A GROWTH IN MORAL KNOWLEDGE.

We may preach to mankind, in general, abstract morality; we may draw a picture of a perfect man, and anathematize all who do not attain to its full stature and proportion, till time itself grows old, and unless we learn how to trace the laws of mental action, and specify and particularize the steps of a holy life, and teach men what are their individual besetting sins, and how "to mortify the deeds of the body," or how to subdue the animal propensities to moral and intellectual control; until this shall be done, the great mass of the race will be slaves of sensuality, and millions who are seeking rest, and for lack of knowledge finding none, will fail of that bliss for which they sigh, and instead of being a blessing to themselves and the world, they will become a curse to both, simply because they have not been taught to know and obey the Creator's laws.—*Nelson Sizer*.

We do wish that people could once see that simply telling the youth to "be good" is not sufficient admonition to *insure* goodness. Men and women are only youth grown up, and unless they are taught the process of subduing each vicious motive and tendency to wrong, and if they do not at the same time learn how to nurture into activity the moral elements and gradually take step by step in the way of right living, they, too, are in great danger of going down in the whirlpool of iniquity. A boy can not mend a watch till he has learned how, nor can any one follow the principles of true morality and religion until he knows them. It is a law of mind and of Nature to progress slowly, but surely; and disregarding this law has proven a great disappointment to millions who had hoped to make the voyage of life successfully. People have gone to pieces morally and physically for thousands of years because they did not know how to do anything else, and have gone down in the cyclone of discouragement or dissipation to partial or complete wreck, when by listening to a little scientific instruction they would have become happy mariners safely sailing into the expected port.

Brevity is the soul of legislation. If Ohio could learn this secret it would be well. The Scotch people have realized it for centuries; and one small volume is enough to hold more than two centuries of Scotch legislation.

OUR ANNUAL MEETING.**Convention Goes Back to New Philadelphia Next Year.
A Field Agent Appointed. Resolutions.**

The eighth annual convention of the Ohio Phrenological Society ended at noon, Saturday, Nov. 18th, after a three-day session, replete with instructive lectures, public examinations, and enthusiasm over the study of Phrenology. The attendance was not as good as expected, owing to a combination of unforeseen circumstances. Several new members appeared on the scene and lined up as active workers. At the closing session Saturday morning, Dr. C. E. Ross of N-Philadelphia, was chosen field manager to arrange for and look after the interests of the Society. By the State charter changes were necessary in the constitution and by-laws, and a committee is to make the revisions, which will be given out in printed form. The following resolutions were adopted just before the convention closed:

RESOLUTIONS

Adopted by the Eighth Annual Convention of the Ohio Phrenological Society, held at the Christian church, New Philadelphia, O., Oct. 16-18, 1913.

We, the committee on Resolutions of the Ohio Phrenological Society, submit the following:

1st, That we particularly thank the pastor, Rev. MacDonald, of the Christian church, and its members, for the use of their commodious church building during the entire time of our meeting. We especially appreciate the very hearty welcome extended to us by one and all.

2nd, That the newspapers of the city of New Philadelphia, and of Tuscarawas county, and all others, that have so kindly announced and reported this convention, deserve our heartiest thanks for the interest and aid given. In all the success of the Society, we hereby acknowledge that we owe much to their editorial notices.

3rd, That we extend to all our members who could not be present for good reasons, greetings and good cheer, and inform them that our Society has had a splendid impetus by this annual meeting, and that there is renewed encouragement and determination to go on enlarging and growing in size and influence.

4th, That owing to the interest and appreciation manifested by those of New Philadelphia, and other places who

attended our meetings, it would be only fair and just to the people of this city to hold the convention at this place next year, the date to be fixed by the proper authorities at some suitable time.

5th, That we pledge our support to the organ of this Society, the Phrenological Era, and shall recommend it as a valuable scientific and instructive household journal to all members of our Society and everybody else. It is worthy of liberal patronage. And further, we will work for the interest of our Society, now an incorporated institution, and do what we can to secure new members.

6th, That we have these Resolutions published in the Phrenological Era, and that the secretary be instructed to extend a copy for publication in the New Philadelphia Times.

Respectfully,

REV. W. A. HEVLOW,
REV. C. E. ROSS.

A spirit deserving punishment equivalent to death can be made to meet such punishment. It can be made to suffer the experience of death in one, or all the kinds of death that happen to mortals. It still lives a spirit, for spirit is indestructible.—*Prof. A. A. Tanner.* [It is amusing to note the different ideas on spirit. If a *good* spirit survives death, why not a *bad* one? Christ tried to "save" all, and if one is not saved, does he not simply incur a lasting memory of his wickedness, an upbraiding conscience and a sense of disfavor with Christ and God? Is that not the logical "second death"?

Our worthy president, Rev. S. A. Corl, is entitled to special honor, as he is the only one, except the secretary, that has met at all eight of the conventions of the Ohio Phrenological Society. He was elected president in October, 1909, and has presided ever since. He is a well-qualified phrenologist, holding a diploma from the Tope School of Phrenology. We commend his services in both lectures on the science and professional consultations and counsel.

REASON, a fine monthly journal devoted to psychic science, education, health, success, and social reform, has just had its 11th birthday. It is edited by Rev. B. F. Austin, A. M., D. D., and published by the Austin Publishing Co., Los Angeles, Cal. It was formerly published at Rochester, N. Y., and for a time was called "The Sermon." It is 10c a copy, \$1 a year. The editor is a valiant friend of progress and the journal is an up-to-date leader of thought.

The Phrenological Era

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Vol. IX.

NOVEMBER, 1913.

No. 11.

TWO THINGS are coming up for important consideration as matters of instruction in the schools: *Vocational Guidance*, and *Sex Hygiene*. The vocational guidance is all right, if properly done; but we demur to the other subject. We believe the greatest safety lies in diverting the attention *from* sex details. Sex relations and sex passions constitute an entirely different thing from the ordinary school study, in that the more you study it the more harm you do. Physiology and Hygiene are already taught in the public schools of the United States, or are supposed to be. Is that not enough? What right has any one to assume that *your* girl or *my* boy is not decent? For fifteen years the nature and effects of alcoholics and narcotics have been required to be taught in Ohio schools, and thousands of boys now smoke cigarettes where not one did so when the law was first passed. It is doing no good. And what more can we expect from teaching sex hygiene? Balderdash!

We have enough "copy" for three journals, and then some; so be patient, friends.

Here's the secret of happiness and clean memories: Study this over and over until you can't forget it, and then practice it: "Every yesterday is but a *dream*, and tomorrow is only a *vision*; but *to-day* well lived makes every *yesterday* a dream of happiness, and every *to-morrow* a vision of hope."

A very old lady who was on her death-bed and in a penitential mood said, "I have been a great sinner for many years and didn't know it." An old colored woman who had lived with her a long time exclaimed, "Lor', I knowed it all the time!"

Our System of Temperaments.

We have formulated a new system of temperaments, founded upon actual physiological conditions, to use in our own practice. We regard it as the simplest and most desirable classification for the phrenologist, because people who have not studied the human constitution can readily understand our meaning, and not be misled. The chief purpose in dealing with temperamental conditions is to determine the *mode of expression* of the mental faculties and the *physical adaptation* to pursuits, marriage, etc.

Our readers should get the idea that *temperament* is of the *mind*, but the *indications* are *physiological*. Some are slow, others fiery; some positive, others receptive; some for mental effort, others averse to it; and so on. It is absurd to say that a person has more than *one* temperament. And it is equally absurd to say that the bodily organization controls the mind, any more than the bark of a tree influences the sap. Let us try to make it clear:

Every one necessarily has a share of all the *bodily organs*. And while a harmonious development is the ideal condition to strive for, yet the vast majority of persons have one or more of the organs in excess of the others, and sometimes they greatly preponderate. As the mind acts, then, so is the body formed, and the latter naturally becomes an *index* of the former. And the common mode of mental activity is known as a *temperament*, which is *indicated* by the relative strength of the various physical organs.

We intend to publish our classification and description of the temperaments in book form, at 25c a copy. Due notice will be given later, when the books will be ready.

We have just received a copy of Jessie A. Fowler's work on "Practical Physiognomy," which treats of the signs of character as revealed in the face, voice, handwriting, walk, handshake, and the hair. It is true to name—a practical book, with 300 illustrations, showing that "as one thinketh, so is he." There are 137 large pages, cloth bound, and the price \$1.00. It is a fine library book, and any who desires to learn to analyze the characters of people by knowing the physiognomical indications can well spend a dollar for this compendium of information about human nature. Order it from the Phrenological Era office.

Vegetarianism Not Sufficient Diet.

Extracts from a letter by Sophie Leppel, London, Eng.

The history of the world shows that its masters have accepted always all of God's gifts and have eaten meat, cereals, vegetables, and fruits; and that the slave races have been for the most part vegetarian races. It is so to-day. The masses of India are a subject race, their masters are meat-eaters.. A Brahmin priest of highest degree said to a friend of mine: "If we give the lower orders the best foods, meat, etc., they will soon rise and become masters themselves."

We all have knowledge of several pale ghosts who, robbed of their vitality and beauty, utterly impoverished by their ethereal diet, constitute an unanswerable indictment to the folly and inhumanity of vegetarianism. Parents have literally starved their children to death, and husbands their wives, by preventing their taking the food they craved and forcing them to "subsist" on exclusively vegetable diet. One such missionary of the "higher" or "golden-stair" life declared to me that he could not eat an egg—"it seemed so cruel to the hen." If the crimes of vegetarianism were limited to such absurdities, they might be condoned. But when we see some of our greatest intellects deceived by its specious reasoning and false ethics, and by it deprived of their usual capacity for work, it is high time to say to the intolerable fad, "In robbing us of the fruits of genius, you have committed a great crime against humanity."

The oft-remarked crankiness and irritability of vegetarians and fruitarians are due to their systematic avoidance of digestible brain and nerve foods.

I have made a special study of the foods necessary to preserve a mental balance, even temper, moral courage and foresight; also of foods which produce irritability, ill temper and immorality.

The Ohio Phrenological Society is destined to be one of the greatest educational institutions the world has ever seen, if its members will have patience and perseverance, and will pull together in cooperation to achieve success. It promulgates what the people need, and when they understand it more they will join us.

To Every Jack His Jill.

There are secrets of mating that every man and every woman should know. The large number of

Unhappy Marriages

Would be immeasurably reduced, if this secret of

How to Select a Mate

Were more generally known. The words of the old song quoted above are true. But how to learn your true mate is the difficulty.

For True Happiness

It is necessary to be united temperamentally, mentally and physically. This fitness is due to many causes, and can be ascertained definitely by scientific process. You can learn whether your present sweetheart will bring you happiness, pain, or merely indifference. Temporary attractions often bring men and women into wedlock, when they are absolutely unsuited to each other.

You should get

My Course of Instructions

Before taking the final step. The Course consists of *three Lessons*, viz: Temperaments, Organs, and Affinology. The Temperaments and Organs are outlined in such a manner that any intelligent person can readily make applications by following the rules as defined in Affinology. You also get many important hints one should know before marrying.

COMPLETE COURSE, \$1.00.

FREE.—A lesson entitled "How to Read Character by Sight," given free, if Course is ordered within 10 days.

Alpha School of Human Science,

Prof. G. H. Stauff, Box 5, Highland Park P. O.,
Los Angeles, Calif.

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ON TWO DAYS OF EACH WEEK.

Owing to a pressing demand, it has been decided that *The Phrenological Era Office* will do Job Printing on Monday and Tuesday of every week. Patrons are requested to let us have their orders **IN TIME.**

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Orders sent by mail will have careful attention; but, remember, no work can be executed except on the days named.

We kindly thank our friends for past patronage, and for the same in the future.

Respectfully,

M. TOPE, Manager,

Nov. 4th, 1913.

Bowerston, Ohio

Right Guidance Necessary.

There are no evil forces; good and evil are matters of the constructive or destructive use of force. Electricity in the trolley wire is good; but when the wire is broken and falls in the crowded street, becoming an agency of death, it works evil because it is perverted. Behold two men;—one a noble, upright and successful citizen; the other in the gutter, in rags and poverty. Fifty years ago they were babies, and all the possibilities that are in either were in both; what makes the difference now? One has used his powers constructively, the other destructively. Behold two women;—one a beloved wife and mother, an angel of light and peace; the other an outcast. Thirty years ago they were two little girls, equally pure and with equal capacities; what makes the difference now? One has loved constructively, the other destructively. There are no "evil" people; there are people who get off the track. And you and I need not brag, if we have staid on the track; perhaps we never struck a misplaced switch or a broken rail.—*Wallace D. Wattles, Elwood, Ind.*

In sending stamps, please send 1c and 2c denominations.

The indiscriminate use of exercise is like the indiscriminate use of anything else—it cannot result in the most good.

Men do not succeed by chance. Chance may put you into a position of power, but if you do not possess capacity you will never hold the place.—*Stephen Gerard.*

When you want to strengthen a faculty, think of it as active and generating more power, and continually impress upon your mind the picture of yourself as very vigorous in the line of the faculty to be improved.

That eternal life in the flesh is possible is another delusion with a class of people. It was doubtless inspired from a wrong reading of the Bible, as not a few false notions are. What a pity people cannot be persuaded to read the Bible with God Almighty's straight-edge, the science of Phrenology; then there'd not be so many misled people.

The faculties of the human mind are the tools with which success is attained, and the right application of these tools to your work or business will do it successfully. A few people succeed because they use their faculties successfully, and the majority, who have equally good faculties, fail because they use them unsuccessfully.

The following persons are authorized to solicit subscriptions and other business for this journal:

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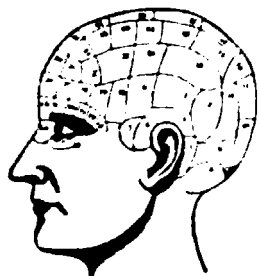
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—OF—

As Given by

Data, _____

This chart is marked on the scale of 1 to 7.

The person examined will understand that 7 is *excessive*, 6 is *strong*, 5 is *good*, 4 is *average*, 3 is *moderate*, 2 is *weak*, and 1 is *deficient*.

The examiner will underscore or place an x before the figures or items which he believes describes the person whose character is analyzed.

The location of the phrenological organs can be seen on the Phrenological Map.

Weak parts should be cultivated and strong ones restrained, generally, for harmony, health, strength and beauty of constitution. Hence, be sure to assiduously practice the rules for personal culture.

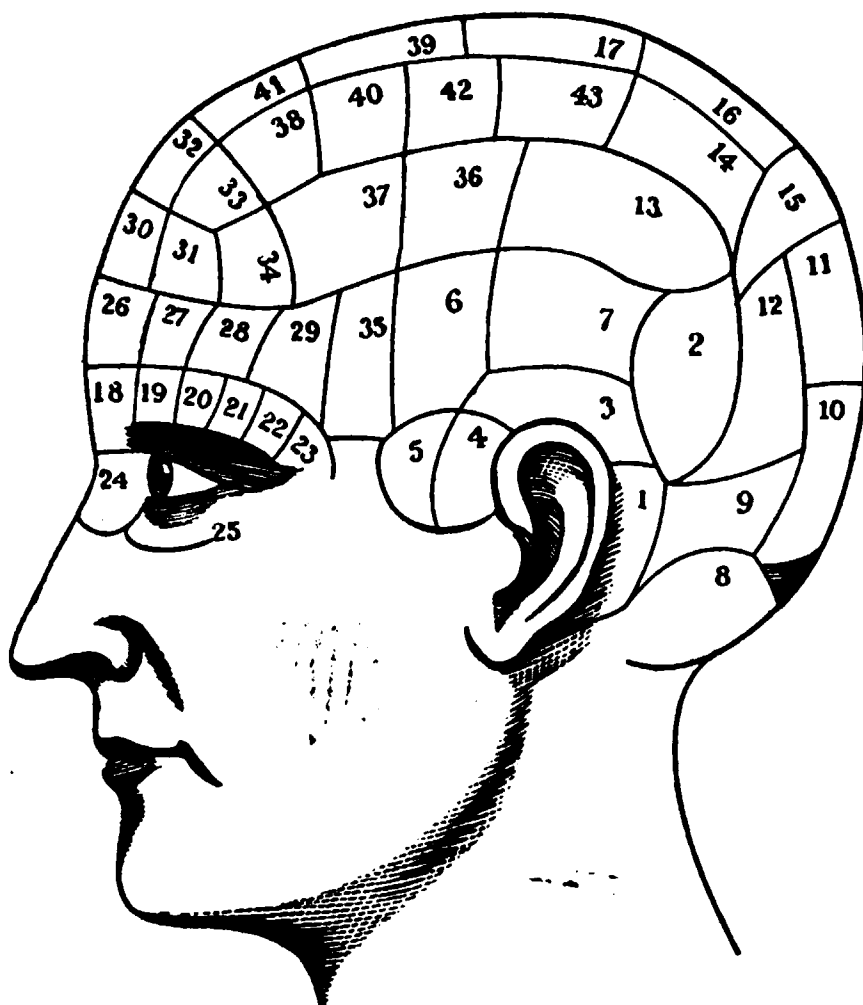
All are kindly cautioned not to treat this chart carelessly. We feel that our friends are entitled to the best we can give them. But, after the curiosity has worn off, so many seem to neglect the most important part, viz: the IMPROVEMENT it suggests. No chart will do much, unless earnestly studied and applied.

To make it as plain as possible to those not familiar with Phrenology, explanatory notes are made where they seemed necessary.

(1)

The Phrenological Map.

By studying carefully the geography of the head, any person can much better understand the terms, markings and intentions of the phrenological examiner. The locations and numbers of the organs are given in the Phrenological Map, or Mental Keyboard, and by incidental attention to learning the same, considerable knowledge of the science of Phrenology will be acquired that will be oftentimes advantageous and a source of pleasure. All the organs are double, as the brain is divided into hemispheres.



- | | | | |
|----------------|------------------|-----------------|-------------------|
| 1. Vitacy, | 12. Friendship, | 23. Number, | 34. Mirth, |
| 2. Courage, | 13. Caution, | 24. Form, | 35. Construction, |
| 3. Energy, | 14. Ambition, | 25. Language, | 36. Wonder, |
| 4. Hunger, | 15. Persistence, | 26. Event, | 37. Fancy, |
| 5. Thirst, | 16. Pride, | 27. Place, | 38. Imitation, |
| 6. Thrift, | 17. Firmness, | 28. Time, | 39. Reverence, |
| 7. Tact, | 18. Unity, | 29. Tune, | 40. Faith, |
| 8. Gender, | 19. Size, | 30. Comparison, | 41. Kindness, |
| 9. Mating, | 20. Poise, | 31. Reason, | 42. Hope, |
| 10. Parentity, | 21. Color, | 32. Intuition, | 43. Conscience, |
| 11. Abode, | 22. Order, | 33. Polish, | |

Physiological Conditions.

There are certain conditions and measurements that must be taken into consideration as a basis for diagnosing the manifestations and capacities of character. Care should be given in noting these, and, when rightly done, there can be no mistake made in predicating results. Some capacities may be DORMANT, but the properly-qualified examiner can point them out, and, as every cause has its effect, they will respond when awakened.



ORGANIC STRUCTURE.

This relates to the BUILD of the physical organization. Houses may be one or more stories high; and square, round, rough, symmetrical, etc., as the case may be. And persons also have different forms and characteristics.

There are three classes of bodily organs whose variations in strength produce these forms, viz: The bones and muscles, including the ligaments and tendons, constitute the frame-work or Mechanical System; the stomach, lungs, blood-vessels and contiguous organs make up the Nutritive System; and the brain and nerves compose the Sentient System.

The condition of the body as regards the relative strength or proportion of these systems is called a TEMPERAMENT. Hence, when any one of these classes of organs strongly predominates over the other two, the person is said to be of that Temperament; as, the Motive, Vital, or Mental; and when any two are equal or close together, the combined names are given, with that of the stronger first, as, the Motive-Vital, Motive-Mental, Vital-Motive, Vital-Mental, Mental-Motive, and Mental-Vital; and when all three are equal, it is termed a Harmonious or Balanced Temperament.

All the Temperaments respectively affect the mental manifestations in a peculiar manner, and correspondingly have their external indices and peculiarities, which, of course, must be understood, in order to delineate character correctly:

AGE.....yrs.

Birth to 7, Infancy; 7 to 14, Childhood; 14 to 21, Youth; 21 to 28, Matting; 28 to 49, Prime; 49 to 70, Seniority; 70 on up, Senility.

HEIGHT.....ft.....ins.

The stature and size of bones, with the form and color of hair and eyes, are the main signs of the Motive Temperament. The scale is as follows:

	Excessive.	Strong.	Good.	Average.	Moderate.	Weak.	Deficient.
	7	6	5	4	3	2	1
Men,	6 ft 2.	6 ft.	5 ft 10.	5 ft 8.	5 ft 6.	5 ft 4.	5 ft 2.
Women,	5 ft 10.	5 ft 8.	5 ft 6.	5 ft 4.	5 ft 2.	5 ft	4 ft 10.

Children at birth, 12-3 ft.; three years, 3 ft.; at seven, 4 ft.; at thirteen, 5 ft.

WEIGHT.....lbs.

The weight and plumpness, compared with the height of body and size of brain, form the basis for judging of the Vital Temperament. The following are the standard weights:

	7	6	5	4	3	2	1
Men,	200 lbs.	180 lbs.	160 lbs.	140 lbs.	130 lbs.	120 lbs.	110 lbs.
Women,	190 "	170 "	150 "	130 "	120 "	110 "	100 "

Children at birth weigh: males 8 lbs., females 7 lbs.; at three years, 32 and 28 lbs. respectively; at seven years, 56 and 50 lbs.; at thirteen, 84 and 90 lbs.

Weight is the chief index of health and vitality, and determines suitability for various kinds of occupation.

Pugilists have four weights: Feather weight, 115 lbs. and less; light weight, 115 to 133 lbs.; middle weight, 133 to 154 lbs.; heavy weight, 154 lbs. up.

COMPLEXION—

...**PALE BLONDE.** Very light hair, sickly or bloodless skin, and light blue or light gray eyes.

...**FAIR BLONDE.** Delicate white skin, with slight red tinges on the cheeks and lips, amber or light brown hair and gray or blue eyes.

...**RUDDY BLONDE.** Full-toned healthy skin, brown or auburn hair; dark brown, blue or hazel eyes; and deep rose-color in cheeks and lips.

...**FAIR BRUNETTE.** Clear skin, dark hair; dark blue, hazel or brown eyes; slight pink tints on the cheeks; a blonde-brunette compound.

...**PALE BRUNETTE.** Deep brown or brown-black eyes, dark brown hair, pallid skin, with no red in the cheeks.

...**FLORID BRUNETTE.** Jet-black (sometimes kinky or straight) hair, black eyes, a rich-tone copper-colored or dark skin, and positive redness in the lips and cheeks.

...**SALLOW BRUNETTE.** Olive-colored or yellowish skin; dark eyes, with the white saffron or brass colored; and black or brown hair,—woolly, wavy or straight.

TYPE OF NOSES—

...**Roman**—Quite prominent bridge, and large; *positive*. Great energy, aggression and love of royalty; the Conqueror.

...**Semi-Roman**—American or patriotic type; *positive*. Forceful and active; the Hustler.

...**Jewish**—Broad aquiline, or hawknose; *positive*. Commercialism, apprehension and shrewdness; the Merchant.

...**Secretive**—Wide or broad wings next the face; *positive*.

Concealment and reticence; the Actor or Detective.

....Greek—Straight from root to tip; *neuter*.
Refinement and taste; the Artist.

...Celestial—Continuous concavity from root to tip; *negative*. Inquisitiveness and pertness; the Questioner.

...Snub—Short and slightly turned up, Snubo-Celestial; *negative*. Childishness and passiveness; the Dependent.

...Pug—Flat, short and thick; Snubo-Jewish; negro or baby nose; *negative*. Animality and undevelopment; the Dolt.

...Melancholic—Long-pointed downward; *negative*.
Apprehension and despondency; the Pessimist.

BRAIN VOLUME:.....inches.

[With tape-line. Check off the proper number.]

7	6	5	4	3	2	1
Excessive.	Strong.	Good.	Average.	Moderate.	Weak.	Deficient.
Circumference:						
24 1-2	24 23 1-2	23 22 1-2	22 21 1-2	21 20 1-2	20 19 1-2	19 18 1-2
Vertical Arch:						
16 15 1-2	15 14 3-4	14 13 1-2	13 12 1-2	12 11 1-2	11 10 1-2	10 9 1-2

BRAIN SECTIONS—

[With callipers. Check off the proper number.]

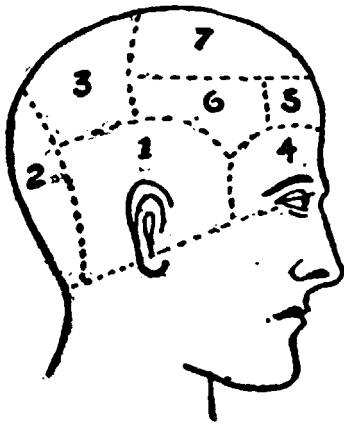
7	6	5	4	3	2	1
Excessive.	Strong.	Good.	Average.	Moderate.	Weak.	Defl.
Ear Diam:...	6½...6¼...6⅓...6...5⅞...5¾...5⅝...5½...5¼...5...4¾...4½					
Tophead:...	6¼...6⅓...6...5⅞...5¾...5⅝...5½...5¼...5...4¾...4½					
Intellect:...	5¾...5½...5¼...5...4¾...4½...4¼...4⅓...4...3⅞...3¾...3⅝					
Backhead...	5½...5⅝...5⅞...4⅞...4¾...4⅝...4...3⅞...3¾...3⅝...3½					

The size of brain compared with that of the body, the shape of the face and fineness of texture, constitute the foundation for deciding the degree of the Mental Temperament.

Children's heads, as a rule, measure more behind the ears than in front; but as their minds develop the fronthead fills out fuller.

The foregoing measurements show that the person for whom this chart is made possesses general traits of mind in the relative degrees marked as follows:

[Examiner will check off by the nominal number—see page 5.]



1. Animal Propensities,.....
2. Social Affections,.....
3. Self-conscious Impulses,.....
4. Perceptive Elements,.....
5. Reasoning Members,.....
6. Esthetic Feelings,.....
7. Moral Sentiments,.....

The predominating group controls the character. The predominating faculty of a group controls the group. And the predominating faculties of all the groups work together, following the lead of the strongest faculty or faculties.

ORGANIC QUALITY.

This means the **KIND** of material of the body, in distinction from the **BUILD**;—whether fine, medium, coarse, or otherwise. There is a difference in wood; as, pine, oak, chestnut, hickory, mahogany, etc. Stones, metals, and animals vary in textural quality. And so do human beings differ in fineness and density of organization.

There is no possible way of measuring Organic Quality, except by sight, touch, and good judgment; yet natural ability for character-reading and attention will soon make one skillful and reliable in his conclusions.

Different phases of Organic Quality result from physiological adaptations and states in marriage, manner of living, climate, and education. There are many degrees, but those here given are enough for all practical purposes.

...7. EXCESSIVE. When one is excessive in fineness of constitution, the hair is very silky, the fibers of the skin fine and numerous, muscles generally delicate and the countenance brilliant;—like pine-wood if soft and light, or like rose-wood if fine and dense. Is very susceptible, intense in feelings, and has high aspirations and artistic tastes. Is extremely sentimental, and, as the mental predominates over the physical, is subject to nervousness, whimmy about eating, and often out of sorts.

...6. FINE. A fine-grained, delicate make-up; bright eyes, small teeth, and fine, glossy hair. Quite sensitive, excitable, and particular. The mental operations are rapid and acute, and inclined to overdo mentally. A bright and shining lamp that needs frequent oiling and much care.

...5. GOOD. Splendid texture; are sufficiently refined to appreciate both the ideal and the real; the quality of the hair and the grain of the skin denote grand abilities, both

physical and mental, and upward natural tendencies, dependent for force, of course, on size and balance.

...4. AVERAGE. Medium in fineness; neither very coarse nor very fine;—the white oak. Fair in mental ability, and may attain superiority under stimulus and good conditions, yet more apt to excel in physical achievements; though usually inclined to the common and matter-of-fact things of life.

...3. MODERATE. A tendency to coarseness of hair and skin, rather large teeth, and the physical predominates over the mental. The parentage must have been only commonplace, and the person is better adapted to physical labor than to study; yet may appreciate fairly beauty of Nature, art, moral worth, and certain lines of investigation.

...2. COARSE. Thick skin, coarse and bristly hair, and a generally animalish physique. Adapted to a plain routine of life. Most likely stout in bone and muscle, but sluggish in all movements both physical and mental.

...1. DECESSIVE. Flabby, rough texture; large bones and joints; bad smelling hair. Voluptuous passions; weak intellect; and a low, groveling nature.

TO CULTIVATE.—Those in the extreme degrees of Organic Quality should take every precaution to overcome their conditions *as far as possible*, or it should be specially treated for them. One in 1, 2 or 3, should be rigidly cleanly in body, and refining and elevating influences generally should be brought to bear. Turn to fine, but suitable diet, debarring all deteriorating causes, as bad associates, tobacco, intoxicating liquors, and coarse foods. Change the environment, if necessary, and the occupation. Try to wear finer clothes, mingle in pleasant and refined social life, and assiduously stimulate and exercise the intellectual faculties. Always keep natty, neat and nice, and wide-awake. Go where there is music and art and something to learn, and *grow good*. If parents and teachers, and children themselves, half realized the importance of this matter and took proper efforts to offset the deficiencies, there would be more excellent men and women and vastly fewer criminals, inebriates and vice-mongers.

TO RESTRAIN.—A person in 6 or 7, ought to avoid all stimulating foods and drinks and the use of tobacco, and pamper the appetite for eating vegetables, fruits, boiled beef, and other common unstimulating diet. This class supplies the ranks of tuberculosis patients. A million gallons of serum will not cure them. They need common-sense prophylactic care in strict accordance with the natural laws of

health. Children with intense Organic Quality are precocious and smart, and should live more on air than study. They *must* be trained to live correct physiological lives or die prematurely of consumption, brain fever, etc. Draw out the Social faculties by giving yourself over to sociability. If your head gets too hot, go and take a walk and breathe fully and deeply. Do not study nor read too much, and especially avoid both for a couple of hours before bedtime. When a brain-storm comes up, seek shelter in a looking-glass and make mouths at yourself and laugh. Keep the extremities warm by fire or by rubbing or by exercise, such as, slapping the arms around the shoulders, walking, dancing, etc. Think to yourself that you are too ethereal and visionary, and will avoid being so. Set yourself to control YOURSELF; let go of the stars and the fastidious notions and force yourself by *reason* and *will-power* to mix up with earthly things to which you are now related. Be patient and grin at your nervous impulses. Sleep at least eight hours out of every twenty-four, and pass worry and grumbling behind. Do this, and it will help you, and you will feel so much better that you will ever be grateful that you read these lines.

STRENGTH OF PHYSIOLOGICAL ORGANS.

A chain is no stronger than its weakest link. Weak organs of the body should receive special care and culture.

Special defects and abnormal conditions should be noted, as affecting the health, and particularly in assigning pursuits.

The examiner will mark the degree of strength of those named on the scale of 7, as he believes they exist.

...Stomach, ...lungs, ...heart, ...liver, ...kidneys,
 ...intestines, ...circulation, ...nerves, ...bones, ...muscles,
 ...eyes, ...ears, ...throat, defective limbs—
 ...hands, ...feet, ...arms, ...legs,

MODIFYING CIRCUMSTANCES.

As there are AGE limits for various vocations, so are there EDUCATIONAL and FINANCIAL considerations that must be heeded in looking about to choose a pursuit. Some vocations require more education than others, and one at a certain age, say 25, whose education has been neglected or has been in certain lines, might not be at all qualified for the position which Phrenology would recommend as being by Nature best suited. And different pursuits require more money than others, but where the finances are not possibly forthcoming for a start, it would be foolish to advise such pursuits. Hence, to decide on the best thing, it is proper to grade on these matters.

Extent of Education,—.....Slight,fair,good,
excellent,extra.

Finances,—.....None,less than \$100,\$500,
 ..\$1,000,\$5,000.



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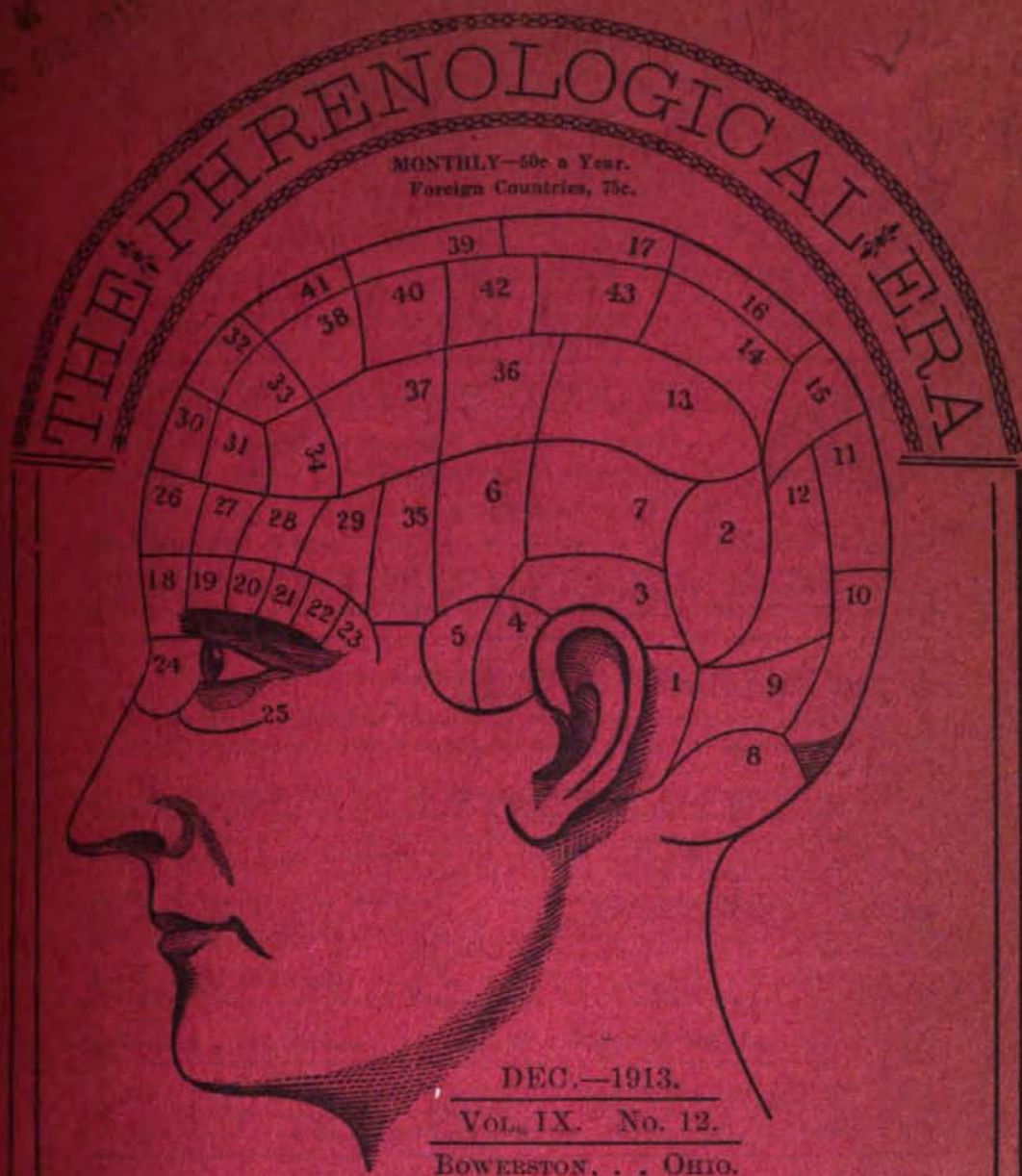
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The Mental Faculties.

Fundamental Facts.

1. The MIND is composed of a variety of FACULTIES, each of which has a distinct portion of the *Brain* for its *Organ*.
2. Other things being equal, the larger the *Brain*, the stronger will be the *Mind* as a whole, and any given *Faculty* is stronger or weaker as its *Organ* is the larger or smaller.
3. Phrenology has discovered, analyzed and classified these *Faculties*, and located their *Organs*; so that we have in it a veritable key to the character of every person.
4. To read character, therefore, it is necessary to take into consideration the size and parts of the *Brain*, and the quality, magnitude and form of the entire bodily organization.
5. Exclude these measurements of the constitution from any system of mental science, and it is impossible to investigate definitely the human *Mind* or to understand or adapt character.
6. While the *Faculties* occur in many degrees of strength, the scale of SEVEN is sufficient for all practical purposes. If marked 7, it is *Excessive*; 6, *Strong*; 5, *Good*; 4, *Average*; 3, *Moderate*; 2, *Weak*; 1, *Decessive*.
7. By combining the actions of the strongest *Faculties*, the GENERAL TENDENCIES of any individual may be readily determined.

General Rules for Self-Culture.

To Cultivate weak faculties, one must draw them into use by will-power or force of circumstances. Sometimes it is necessary to *force* them to act, but to do so is all the better for the health and general welfare of the person. Purposely *exercise* them at every opportunity, even though you do not feel like it, and this will relax the other parts of your mind and brain and attract the blood to the weaker organs and *build them up*. Constantly practice this, and in a year's time you will be glad of it.

To Restrain a faculty, or set of faculties, remove the stimulus from it, and stimulate other faculties by changing the circumstances and attention, and thus divert the blood from the part of brain formerly exercised. When you feel the impulse of a faculty coming on, quickly and positively pull another lever, so to speak, to offset it.

Instructions for Marking.

Before marking, the examiner should determine the MARKING STANDARD for each class of Faculties, as he proceeds. You already have the *general estimates* on page 8, and should take at once a general preliminary survey of the *modifying* conditions. Were heads perfectly *balanced*, the markings would all be the same, depending upon the size, quality and bodily power; but most heads are *un-balanced*, and large organs take more width than others and *bulge out* more or less, while small ones have less space and a *concave* surface. If the Organic Quality be low, throw off a fourth to a half degree from the actual dimensions; if the continuing faculties of Firmness and Adherence are weak, grade down a half degree more; and if the body is too small for the brain, cut the STANDARD down again at least a quarter degree. On the other hand, if the Temperament and health are good, grade up a quarter or half degree; if Adherence and Firmness are strong, add on a half degree more; and if the Intellect is balanced and acute, another quarter or half degree may be added,—which inequalities influence the *quantity* as rich or poor soil, timber, water, etc., decrease or enhance the value of a piece of ground.

A good tapeline, calipers, the eyes and hands are the essential tools in "sizing up" the head. Where calipers are not at hand, you can measure very well between the ears and from the ear openings to different points of the head with the tapeline, by being careful to press down the hair with the fingers. Or you might put each thumb in the ears and move the fingers over the head from front to back, which will give a good idea of the relative sizes of brain sections.

In allowing for hair, be guided by judgment. From one-fourth to three-fourths inch is a fair estimate, according to the length and thickness. Women's heads are harder to measure than men's, on account of the hair and wearing apparel that goes with it.

Where contrasting faculties, as Energy and Conscience, Kindness and Thrift, Abode and Travel, etc., are marked equally strong, it should be understood that their tendencies neutralize each other largely, and that either one will be predominantly active according to the circumstances that arouse them.

By observing the above suggestions, it will be easy to grade the developments of all the Faculties in each class.

The Animal Propensities--7.

LARGE.

These relate man to the objects around him in Nature, and cause him to look after the means of subsistence and bodily comforts. They, like all other faculties, are good and absolutely necessary in their normal functions, but are more liable to abuse and perversion than the higher ones.



SMALL.

The organs of these faculties are found in the brain around and just above the ears. When large, the head is relatively wide between the ears; but if small, it is narrow. (See cuts).

L. VITACY.—Love of Life.

7. Have wonderful vital tenacity. Dread of death. Cat-fish, with nine lives! The turtle.

6. Cling to life like a lean kitten to a pan of milk. Crave long life and immortality.

5. Love life more than ordinarily for its own sake and for the pleasures it affords. A hygienist.

4. Desire life, but not eagerly, depending upon other circumstances largely. Fair powers of endurance.

3. Are attached to life, but are not very anxious about living. Easily yield to disease.

2. "Would shust about ash soon leef ash die"! Have but little dread of death, and little life-force.

1. Are like a rabbit,—easily popped over. Easily tempted to suicide.

TO CULTIVATE.—Use will-power and reason to resolve to try to live as long as possible for the good you may do to others and the pleasure you will enjoy yourself. Make "self-preservation" your first law, and regard it as your *duty*. Turn hygienist and draw blood to this faculty by caring for it. Draw a picture of happy life in future years and hopefully strive to live it. Nurture your vital functions. Constantly awaken Hope and Mirth to keep you cheerful. And consider this life a preparation for a higher sphere.

TO RESTRAIN.—Look at life and death philosophically, and offset any morbid fear by reflecting that death is as natural as birth, and for the best. Keep engaged in other things, especially living good, and do not let the mind dwell on dy-

ing. Remember that millions have died, and will die, and that natural death is pleasurable, which you can withstand, or rather enjoy, as well as them.

2. COURAGE.—Instinct of Opposition.

7. Are very resistful; prone to dispute; and crave hazardous enterprizes. The fighter.

6. Are quite courageous, defensive, forceful in character, and love debate. The hero.

5. Will not allow any one to tramp on your toes. Rather pugnacious when aroused.

4. Not very contrary. Seldom court or shrink from opposition.

3. May be imposed upon, yet will defend your rights when driven to it.

2. Are too tame. Would sooner run than fight. Can't say "no."

1. Are cowardly, chicken-hearted and babyish. Inefficient.

TO CULTIVATE.—Remember that your phrenological developments explain *why* you are timid and tame, and that you *should* and *can* improve your courage. Then, instead of shrinking back, grapple right in and overcome difficulties! Assume that you are brave, and act it. Call Ambition and Friendship to aid you to show yourself a man or woman. In walking with folks take the *lead*, engage in debates, and always take your own part. Talk up spry, and do not shrink nor hesitate.

TO RESTRAIN.—Hold your tongue and your temper, knowing that it is your organization that makes you want to contend. Aim to keep out of the way of opposition. Put yourself on honor to be courteous and civil on all occasions. Look over people and let them have their notions; laugh at them, but do not be little enough yourself to quarrel with them.

3. ENERGY.—Love of Action.

7. Are cruel when provoked, and disposed to hurt or kill. Restless. Great executive force. A butcher.

6. Have brain storms, and use words not suited for Sunday schools. Usually fond of meat.

5. Can evince strong indignation, and have good executive ability. Mostly on the "go." Not a saint.

4. Can, but are loth to cause or witness pain or death. Can destroy things where customary or necessary.

3. Fair executive ability, but not any too much spunk.

Somewhat timid.

2. Are not in favor of capital punishment, but believe in milder penalties. Are mild.

1. Are too angelic, wouldn't hurt a mouse, and have little temptation to anger. Lack energy and force.

TO CULTIVATE.—Throw all your energies into your work as you go along; remember your weak faculty and force it; practice killing noxious weeds and animals, bugs and flies, and go fishing and hunting. Brace up against pain and remove the causes of displeasure. Eat plenty of animal food, and conserve your health, so as to have a really good, hearty animal nature,—for physical energy assists mental energy. Reason on the *need* of energy to do, execute and exterminate; and inspire yourself to *be* something and *do* something. Think what others have done in discoveries, building bridges, tunnels, railroads, and the like, and spur your energies to accomplish plans and objects in life.

TO RESTRAIN.—Offset it by Kindness; throw on the "check-rein" or "rubber-block" when you begin going too fast. Cultivate Pride, and consequently be on your guard for good manners; always go to bed in a good humor, and, in general, divert the blood from this organ by will-power in exercising other counteracting faculties and organs. Use but little flesh diet.

4. HUNGER.—Love of Food.

7. A most hearty eater. Crave food too much. Make a god of your belly. A glutton.

6. Have a hearty relish for food, and like to live well. Should guard your appetite.

5. Are not greedy, but have a good appetite. Generally get hungry at three meal times a day.

4. Can easily control your desire to eat, and seldom over-eat. Enjoy food well, but are choicy.

3. Have a rather poor appetite. Will neglect eating when the mind is much interested in other things.

2. Do not eat enough. Are dainty, mincing, and particular about victuals. Eat with little relish.

1. Are a very little eater. Often forget to eat. The digestive organs need attention.

TO CULTIVATE.—Select your food to suit the season, your temperament, taste and work, and then make it a rule to eat slowly and enjoy its flavor and with a sense of necessity as well as of hunger, to supply you with the required strength and vigor. Take enough physical exercise to *work up* a hungry craving. Have the table attractive, and when

at the meal dismiss business and all deep thoughts, and gratify hunger. Keep the digestive organs in good order, think about your meals beforehand, and make eating a *regular* pastime. See pages 26 and 27.

TO RESTRAIN.—By eating slowly you will not want so much, and you can regulate your allowance by judgment and observation. Consider that your faculty of Hunger is too strong, and use other faculties, especially the Intellect, more, to detract from the over-activity. Draw on Caution as a “rubber-block” to avoid sumptuous tables, and make it a *duty* to eat sparingly. See page 15. If necessary, cut down your diet one-fourth or one-half, and practice leaving the table hungry until you form a *habit* of abstemiousness.

5. THIRST.—Love of Liquids.

7. Are very fond of liquids generally, of boating, swimming, and the like. Must avoid intoxicating liquors.

6. Are fond of drinks, soups, etc. Are often thirsty. Like to bathe often. A seaman.

5. Enjoy water well, both internally and externally; and can dabble in other fluids a little too.

4. Are inclined to use liquids in about the proper quantity. Would about as soon have tablets as a bottle.

3. Use enough water, at least, to keep clean. Yet are apt to drink too little water. Not a tippler.

2. Care little for liquids in any form; hate bathing; and prefer solid food to soups.

1. Have an aversion to water, and are apt to suffer from kidney and liver disease on account of it. A teetotaler.

TO CULTIVATE.—To drink plenty of water should surely be easy to do, when it is known that it is essential. And to supply the organism with abundance of liquid is as important as right eating. Hence, discipline yourself to it, even if you don't care for it. Make it a *health duty*. Discriminate as to proper drinks, and sip or drink slowly. Soft water is preferable to hard; lemonade suits some better than milk, and vice versa; chocolate is better than strong coffee or tea,—*never* drink these strong. Buttermilk is good, while beer, wine and whisky are deleterious. Also practice bathing, in moderation, swimming, boating, fishing, etc.

TO RESTRAIN.—To restrict is more often necessary. Pouring down tinfule at a time is wrong; and, when desired, steps should be taken to get rid of the inflamed condition of the stomach. Drink little at a time, and often. And avoid all ice water, peppers, salt, etc., that will cause inordinate thirst. If tempted to use strong drink, suck oranges, and

reflect that intoxicating liquors ruin the stomach, constitution, health and the mind. Don't bathe too often. "Hang your clothes on a hickory limb, but don't go near the water"!

6. **THRIFT.**—Love of Money and Property.

7. Are exceedingly economical. Make money your idol. Are easily tempted to get things dishonestly. A miser.

6. Think much of mammon and the "golden calf." Are penurious and saving. Quite good money-making knack.

5. Are industrious and frugal. Will supply your wants economically, and give sparingly.

4. Are not stingy, but love to save some money for a wet day or other emergency. Like to have a home.

3. Regard property and the "Almighty Dollar" for their uses only. Are hardly saving enough.

2. Have a poor sense of money value. Too liberal. Do not regard the prices of things.

1. Almost idiotic as to the value or use of money. Prodigal, extravagant.

TO CULTIVATE.—Go in debt for some useful thing or property, so you will have to make money and save it to pay what you owe. Resolve not to spend money foolishly for every tomfoolery, and use it philosophically. Compare what you have with that of others, and strive to gain more. Count your money and figure on what you will make in a given time. If you can't do any better, give it to some one to keep for you, and let them have a long-time lock. Economize your time and cultivate industry, and think how silly it is to waste money that you have worked hard for. Always collect what is coming to you. Think and plan on how to make and save and spend money, and feelingly count it over and over to excite blood to this organ.

Children should be encouraged to economical living. The fashion of giving them pennies and larger sums to spend for candies and such like doubly ruins thousands—in bad health, and bad financial habits. They should not be thus *spoilt*. And the *example* needs to be set by older persons. For when means are needlessly squandered, either publicly or privately, and living at high cost, in debt, or "from hand to mouth," becomes the custom, the youth fall in the same line and the moral tone is greatly lowered. Read Proverbs xxx, 8.

TO RESTRAIN.—Ordinarily, a person with an excessive degree of this element is scarcely to be expected to curb it. Yet he can call Conscience, Ambition and Intellect to his aid to be *honest and true to his fellow-men*. Self-interest needs

this. The beggar who humbly asks for a meal at our door, because he has naturally inherited a small development of Thrift, is entitled to a thousand times more respect than the fellow who will use his Intellect to scheme a graft upon people or a vote that will unjustly tax defenseless widow women and other good, sober-minded citizens, even though the schemer poses in the garb of "Christianity." The honest miser who is close-fisted and stingy with what little he gets is a comparatively harmless creature. Young man, old man, woman, and every child, "be honest, though the heavens fall." And unless you are, "be sure your sins will find you out." Government ought to provide more opportunities for the un-Thrifty to make money honestly, and see more after the restraint of charletans in every line of business.

7. TACT.—Instinct of Shrewdness.

7. Are cunning and deceitful; given to double-dealing. Seldom appear what you are.

6. Rather foxy, sly and deceptions. Are reserved and mysterious. Tricky. Can keep secrets well.

5. Have a good degree of policy and self-government. And confide to a few, rather than many.

4. Are fairly reserved; can conceal and play tricks, but not meanly so. Show good discretion.

3. Have some tact and shrewdness, but do not believe much in secret societies. Love the truth.

2. Are too candid, transparent, and easily deceived. Generally speak what you think. Hate sham.

1. Believe anything. Too frank. Tell all you know. Green as a cucumber. Not a safe confidant.

TO CULTIVATE.—Think twice and speak once, and sometimes don't speak at all. Chastise yourself for being so open-minded and plain-spoken, and use forethought. Play tricks, play checkers and puzzles, and study human nature. Set traps for mice and rats, and indulge in jokes and "catches" among your friends. Study to be tactful and to have the power of appreciating and doing what is required by unexpected circumstances. Mind your own business and let others attend to theirs. Hitch Caution with Intellect to make you suspicious and guarded. Tell the truth as far as you go, but don't go far.

TO RESTRAIN.—Pursue a course just the opposite from the one suggested for cultivation. Remember that a lion's skin cannot hide an ass's ears. Be only what you are. Sometimes this faculty and Thrift work together abnormally or in excess and lead to thievery, burglary, lying, cheating, etc.



Hail to Farmers!

[First written in 1897. Revised December 5, 1913, and dedicated to the farmer boys and girls of Ohio.]

BY M. TOPE, BOWERSTON, O.

While all classes lament,
In their sad discontent,—
All excited by the cries of alarmers,
It is only but fair,
I do vow and declare,
That I say a few words for the farmers.

That the hardships are many
You may bet your last penny
To perplex both the farmer and wife;
In the dry and the wet
Many enemies beset
And obstruct their pleasures of life.

They arise before dawn
(And put their "duds" on)
And go out to their feeding and chores;
And they labor all day
While the tony folks stay
All snug in their shops and stores.

Ugly worms, nasty bugs,
Sneakin' varmints and thugs,
Swarm around and partake of their yield;
On their stock disease feeds,
While the mud and the weeds
Try their tempers in highway and field.

Then monopoly and trust
At their pocket-books thrust,—
More unmercifully still than the rest;
While the tariff complainers
And tobacco abstainers
Give them trouble that can't be expressed.

They must keep their tax paid
Or the sheriff will raid,—
They are very dependant, you see;
Yet they feed all creation—
Every mouth of this Nation,—
Even you, my dear reader, and me.

Since to work they are bound,
And they toil the year round,
I must hail them as true Knights of Labor;
They are good, they are clever,
And though pestered forever,
Each one is a jolly good neighbor.

Yes, our brethren bucolic
Can have a fine frôlic,
And sing, play or dance, as they please;
Oh how happy and free
Must the farmer's life be
When engaged in such pleasures as these!

They have meat and good butter,
And plenty of good water,
They have pumpkin pie, sausage and pone;
They have popcorn and taffy,
Rich cream for their coffee,
And the best things to eat that's a-goin'.

They have health and pure air,
With scenery so fair,
And their sleep is profound, and so sweet;
Yes, indeed, there are beauties,
And enrapturing duties
For the farmers, spread right at their feet!

Therefore, men in fine line,
And you finely-dressed women,
Pay your honors to the tillers of soil;
For I think you'll agree
In this saying, with me:—

HAIL TO FARMERS,—THE HEROES OF TOIL!

ness had time to conjure up dangers and difficulties, he would be afraid to act, until the favorable opportunity had passed. Two years after he brought in his son, a year later his second son, each being given a full written character analysis. On paying for the last examination, he remarked that the examination of his own head had been of great benefit to him, in urging him forward to take more risks and act more quickly in business affairs. He stated that before his examination he was offered a lot of land at \$90 an acre, but he decided not to take it, but that he had since paid for the same lot \$125 an acre, a sum \$2,300 greater than it was offered him for, and urged upon him but a short time before. He made a good bargain at the last, but might have saved the \$2,300 if he had acted up to the dictates of his judgment. He stated that he remembered the phrenologist's advice and followed his judgment, and bought and sold property as his mind led him, and that he succeeded in business far better than formerly, when he allowed his cautious after-thought to rule him. "I never paid out money to better advantage," said he, "than that which I paid for phrenological examinations."

Another incident is narrated which shows how the phrenologist was put to the test. At a lecture, he made a public examination of a young man in business, and described him as too sharp at a trade to do the fair thing and give all the facts. He was, in other words, a bit crooked in business transactions. He and his employer contrived through some of their friends to get the consent of two phrenologists to make a double-test examination;—each to examine the subject before the audience in the absence of the other. A lady was brought forward wearing a cloak, with the face veiled, and was seated on the platform. As an excuse for the veiling, it was stated that the lady would not otherwise consent to be examined. The first phrenologist examined this person and said: "I find this lady resembles her father, and wishes she had been a man. She is full of business tact, gets the worth of her money, and would stand her ground with the sharpest of peddlers, if indeed she did not get the best of him. She has a man's head on a woman's shoulders."

The committee then called in the second phrenologist and the first phrenologist left the platform. When the second examiner made his test he finally said: "This lady has the disposition and tendencies of the masculine nature—is twice as much like her father as her mother, and if I were blindfolded I would say that it was a man's head. She is a natural trader, and should cultivate Conscientiousness to prevent financial selfishness from carrying her too far." Many other points were touched on by both examiners in lan-

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DECEMBER, 1913.

No. 12.

Keep Sexology Out of the Schools.

Dear Friend Tope:

In reading the last issue of the P. E., I was surprised at the stand you take on teaching Sex Hygiene. Would you teach how to keep the rest of the body normal and in health, and draw the line when you come to the sex powers? Better explain yourself a little more fully in the next issue, or you will weaken the rest of your work. You make no distinction between the physiology and the pathology of the reproductives. Somebody else must have written that editorial for you. I cannot believe that a person who has studied the human organism as long as you have could reach such conclusions. I have not found such views in all the history of phrenology. Think again!—*John T. Miller, Los Angeles, Cal., Nov. 28, 1913.*

Great men will differ. They may also make mistakes. And they can improve, if not too superficial or contrary. My previous remarks were made from what I have learned by experience and observation, and phrenological reasoning, in school and out. I do not want to be fanatic on this subject, and am sure I'm not hunting a job of teaching it.

I recognize both the pathology and the physiology of the reproductives; also the *psychological influence* of turning the schools into *sexual curiosity shops* by having a lot of unfit pedagogues or anybody else tinkering with this impulse. It is bad enough now; better not add insult to injury! It is a phrenological subject, because it has to do with a portion of the mind, although the organic part is physiological. Mis-treatment of the sex faculty has made millions of devils, and

further *un-phrenological* blundering will simply produce a million more.

All the Phrenology I ever knew teaches that a faculty is excited and stimulated by the presentation of objects and thoughts in the line of its action. And, conversely, any faculty is quiescent until awakened, and is allayed by the removal of its natural aliment. And it is likewise a *law of mind* that certain faculties once aroused become uncontrollable. This is amply demonstrated in the drink curse. Millions of lectures and books and pledges have been given to hygiene it, but statistics show more liquor is used than ever. Few persons with the faculty of Thirst strong are able to govern their desire for drink, when excited, and keeping it and the thoughts of it away from them has been the safest remedy. These rules apply to the sexual instinct. And how will you teach sex hygiene as an academic subject without a presentation of sexual matters and awakening thoughts upon the question?

We must comprehend human nature as it is in the youth and realize the situation of their inexperience. The *key* is in their brain development. They are not philosophers and angels, but their minds are predominantly *perceptive* and *affective*. They never stop to philosophize on *effects*—what will result later on. All is NOW with them. *This is why they form bad habits*. Explain to a girl that eating candy will ruin her teeth after while, and she still eats it;—all the telling in the world won't stop her. No experience to confirm what you say, and it's the *now* she's after. Telling Sammy there's a raisin pie in the pantry, but he must let it alone or it will make him sick, only fires him with anxiety to see it and eat it. What does he *know* or *care* about consequences? This, we think, will sufficiently elucidate the fact that children in their innocence are scientifically in a veritable "Garden of Eden." Monkey with the mainsprings of their characters—"set before them the knowledge of good and evil," so to speak, and they "sin" and are "driven out of Paradise." In the very nature of the case, they will do evil in many ways, and to direct their attention to the sex nature, however well-meant the motive, simply arouses thoughts, curiosi-

ties and imaginations that may lead to you don't know what. Thousands of girls do wrong *knowing* what they have been told is right, but they do not always control themselves to do as they are told. Boys, ditto. And many old persons are only boys and girls grown up. This is the *real* explanation of "the fall of man," so often referred to and never before properly taught.

And here we learn another *law of human nature*, viz: Though theologians may sermonize "from June to eternity" on the whys and wherefores of evil in general, and insist on the importance of salvation; though moralists may agitate the emotions and denounce the abuse of the animal instincts till their throats are sore, and millions sign pledges to quit their perversion; though hygienists may attempt to teach better ways of living, coax young and old to stop their fooleries and errors, and weep over the waywardness of mankind till their eyes bulge out with tears; and though legislators may enact, nullify, re-enact and amend human statutes "like a stack of black cats" and "as high as the moon;" *two bitter facts* remain: 1st, As long as THE NATURAL LAWS of Almighty God are trampled on and set at naught, the inharmonious wails of woe will continue to fill the air; and 2nd, The great majority must *learn* to be good and shun evil BY EXPERIENCE.

The schools are supposed to teach the common rudiments of learning;—that's enough. A far better place for Sex Hygiene to be taught is in the HOME. Let the household take care of itself. With the means of information now pouring in upon it from every source, it is better able to do it than the school. Get the idea and the ambition. If parents haven't enough pride in their families to see after their children's welfare sexually as well as otherwise, let them go. It is an insult to the common intelligence of the American people to obtrude this subject upon our schools for graft. Rather than in the schools, if it must be broached outside the home, let it be taught in church and Sunday school, where it can be enforced by Scriptural references and certain things emphasized as religious requirements.

What is there to this sex hygiene question any how?

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Less than a dozen simple facts that can be met in any reasonable manner *as incidental matters* as the young are prepared to meet them, just as they are easily taught to dress decently. And the best way, we maintain, is *not* to stir up thoughts of the sex nature or sexual functions, but on the phrenological principle of *diversion*, keep their interest strongly engaged in other lines. A child reared with healthful occupation of mind will grow up unperverted in this matter in which Nature intended it to remain innocent till manhood or womanhood,—happily illustrated in Shakespeare's "Venus and Adonis."

Part of your remarks is amusing. In teaching popular physiology in school it is not necessary to itemize every minutia. As a fur-dealer would say, "the tail goes with the hide." Savages, otherwise naked, wear breech-clouts, and in teaching this subject men older than you, Doc, and as well-informed and experienced in dealing with human nature, have deemed it wise not to present before the mental faculties, either pictorially or linguistically, certain parts of the human organism—not that they would entirely ignore the health of the "sex powers," but that by thus illustrating and explaining them there is more danger to morals than in innocence. And you put a joke off on Nature to presume that this department will not have reasonable care along with the rest.

Now, these are our views. And if they don't suit you, there are no charges on them. We have talked rather loud, because you appeared to be "hard of hearing." I thank you for calling up the question, and hope you may derive some measure of profit from my exegesis.

A New Voting Law Needed.

One error underlies our institutions—that an illiterate, drinking, loafing vagabond, who pays no taxes, and has nothing at stake, has just as much voice in public affairs as Astor or Stewart, who pay a hundred thousand, and are intelligent and moral.—*Prof. O. S. Fowler.*

It is with no small degree of mortification and reluctance that we mention the fact that our own home town has contracted, since our last issue, a second financial cancer, in a

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vote for an unneeded \$20,000 schoolhouse, that is reasonably estimated to cost \$50,000 before finished. True, it was by a majority, but majorities are not *always* right. The vote was 120, one vote lost; the majority 33. In the district are, by actual count, 52 voting renters, with not a penny of tax at stake, most of whom voted for it and made up more than the majority. 22 women owning property, some of them quite a good deal, were as defenseless as rabbits,—to say nothing of the imposition on railroad companies and other honest property-owners.

Upon the word of two of our best mechanics who said they examined the present school-building thoroughly and by the judgment of not a few of our good citizens, the present brick schoolhouse, only 21 years old, is good enough with a little repair, and a couple of rooms added to it, for many years to come. To a man up a tree, it looks as though the apparent misrepresentation that carried this election had "g-r-a-f-t" written behind it in some form or other. Men do not generally pervert the truth and work so hard for nothing. And there ought to be a law to prohibit renters from voting in cases of this kind and at the same time allow women property-owners a vote.

Bowerston has hitherto been the poor man's haven. Here he could buy a cheap property and work on the railroad, in a store, or elsewhere, and have a home of his own, without paying an exorbitant tax. Now the town is killed by a short-sighted policy. Some renters are not little enough to vote a tax on old citizens, including widow women!—but *some! are!* Already money is fast moving out of town, and men are offering to sell at a sacrifice to get out, nor will anybody invest here, because they *will not* pay the high taxes. And when the legislative measure now on foot shall shear the country schools from the towns, a large part of the schoolhouse, *if built*, will stand, with a few to keep it up, as a harbor for rats and mice, must and mold, spiders and cobwebs, and a monument to human foolishness!

We hope we are wrong, but we cannot help but mourn over such apparent flagrant extravagance. As Christ wept over Jerusalem and would have gathered it as a hen gathereth her brood, so we shed tears, "copious, gushing tears," of regret at such an unwarranted condition!

Death is not what it *seems*; it is by no means the end of life; it is but the gateway of life. The dead are not really dead; even the so-called dead are really alive—as much alive as the living are. It is not the long rest in the grave, as the pious Christians believe.—*P. S. Charya in "the Kalpaka."*

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What the Tope School of Phrenology Is Doing.

On Oct. 22, we issued a diploma to Reo Johnson of Columbia City, Ind. His grade is 92½, which gives him the degree of M. P. Sc. On Nov. 15, a diploma was conferred on Mrs. W. Thayer, of Lake Placid, N. Y. Grade, 96, and the D. P. Sc. degree. Mr. Johnson writes that he is making examinations right along and the comments invariably are: "How true!" "I don't see how you can tell!" "You tell the exact truth." And so on. And he remarks to us, "I just wish you could sit by and pass judgment on my delineations." Mr. Johnson will not be soured if we state that he has been one of our slowest students, having been handicapped by lack of education, as well as financial and social conditions. But he has come out. And what he has accomplished ought to be a great encouragement to others to take up the study of the science. If we can teach such as him to do so well solely by Correspondence Lessons, why not others try it? He expects to lecture, and has a tent for traveling purposes next summer.

Mrs. Thayer goes to work at once, and has ordered illustrations and charts. She will teach and give readings.

We are glad to welcome them among the active class of phrenological workers. They will succeed and make their marks high. Let no little discouragement make you shrink. There is so much *good* to be done. *Rejoice* and be *positive* to do it. Have always the welfare of your patrons in view, and be ashamed to take money without giving "value received." *Preach* Phrenology; advise professionally, particularly the young; use every honorable means to build up yourselves a *reputation* and a *demand* for your services; and God bless you, you will bless the day you started!

On Dec. 17, a certificate of scholarship was conferred on E. D. Bistline of Newport, Pa. Grade, 91½. He will tackle the Professional Course.

We receive many inquiries every week. We have many students, and dozens of graduates. Our Courses of Lessons are arranged so as to be *easy*, intensely *interesting* and *practical*. There are two Correspondence Courses of ten Lessons each. You should begin with Course 1, which costs \$5.00 for tuition and \$2.00 for books (Change made lately;—used to be \$4.00 for books). Or you may remit \$2.50 to begin with one book and three Lessons, and then send balance afterward, either all at once or by installments. The Professional Course costs \$5.00 for tuition and \$5.50 for books. It is the most useful science known to man, and we give an all-round, *practical training* in it for only \$17.50.

THE PHRENOLOGICAL ERA.

A few years ago Miss Ida McDonald rose, Phœnix-like, from Monroe township and has reached a high goal. Now we have another girl, Miss Marie Cole, to be proud of. Her picture is promised for the next Era, with our comments.

Prof. Younquist's letter to the last Phrenological convention will be published next issue.

Stand on some ledge and realize the insignificance of man, when compared with the handiwork of Nature.

Sir Oliver Lodge, one of the most eminent authorities on Biology, has recently declared that after twenty years' familiarity with the scientific evidence of clairvoyance, telepathy, and similar phenomena, it had rendered him convinced of the persistence of human existence beyond bodily death.

Prof. George Soule is one of the greatest souls of the South. Proprietor and president of the Soule Commercial College and Literary Institute, of 601-607 St. Charles St., New Orleans, La., for fifty-seven years, it is one of his customs to publish every year a lecture or two of his in booklet form, and he always remembers the Era. Now we have several, and the latest is a lecture on Physiology and Hygiene. It is pleasing, most interesting and edifying. He is author also of other works, one of which is a treatise on Eugenics. We wish there were more souls like Prof. Soule.

In closing up the year 1913, we have no regrets. A great work has been done. And so far as the editor is concerned, we feel deeply thankful to Providence and to our friends for the successful accomplishments shown. Whatever the mistakes made, we have been honest and earnest in our work, and have the sweet consciousness, as part pay, of a clean conscience and a sense of duty well done.

Some improvements are contemplated for the coming year. The intention is, to give our readers better "stuff" than ever. We hope to do more good. We hope and pray for continued good health. We anticipate a multiplied number of good friends.

We ask our friends to do what they can to get others interested in Phrenology. You will do them good, us good, and yourself good. The people never needed it more than now. The harvest is ready, but good hands are scarce. Let us have all the help possible, for the sake of the people!

Furthermore, we extend the compliments of the season, and wish all our good readers A MERRY CHRISTMAS AND A HAPPY NEW YEAR!

Two Friends Passed On.

On Saturday, Nov. 22nd, we attended the funeral of our good friend, Cyrus McQueen of Baltic, O. He died on the 19th, from cancer of the liver,—aged almost 64 years. He was one of the most friendly and genial men we ever knew, and we sympathize deeply with the many friends in their loss. He was born on a farm, and was a farmer for years, but for a few years prior to his death lived at Baltic, where he and his sons conducted an establishment for the sale of farm implements, engines and other machinery. His wife and three sons of Baltic; one son, Dr. William of Cataract, Ind.; and two daughters, Mrs. Henry Emig and Mrs. G. J. Kempf of Coshocton, survive him.

We also find on our copy-book the following note of another relative whose funeral we attended; this was written for publication in due time, but was overlooked.

Sunday evening at 5:45 p. m., Aug. 17th, our friend, Dr. E. E. Tope of Scio, O., passed away. He was a little more than 62 years of age,—fully twenty years too soon, it seems, for such a useful man to leave the earth. But so it was. His affliction was a malignant growth back of the lower bowel. By this notice we record the death of a noble man, inform some distant relatives and friends of the fact, and join with many persons in deep regret that he could not have remained with us longer. We also extend heartfelt sympathy to the surviving wife and other near kinsfolk.

Sam Jones used to say, "D. D. stood for the devil's dude." If this be so, then why not "give the devil his due?" And why not give an M. D. his own medicine?

We have a nice folder from the Schubert Company, Detroit Ave., Cleveland, O., on which we find a portrait of Mrs. Marion Ghent English, of the Chio Phrenological Society, or as the folder says, "Practical Phrenologist and Psychologist Writer of the beautiful ballad, "The Daisy Charm." The song has been fitted with beautiful music and wherever sung by Miss Josephine Forsyth it has aroused great enthusiasm. Send 15c to the address given and get a copy.

The only creature that can lay around and make money is the hen. How are your assets compared with the barnyard family?

THINK OF THIS.—When the years have slipped by, and memory runs back over the path you have trod, you will be glad that you brought smiles to men, not sorrow.

Which is the Bigger Fool?

To affirm that a part of humanity is unconditionally elected for Heaven and can never be lost, is to affirm something that the Scripture does not teach. What need was there of a Savior, if a certain number have no possibility of salvation? Who are being benefited by the Atonement of Christ? or what did He come for? Surely not to save the elect or the reprobate! It reminds us of a story we read concerning a negro. He had just returned from a meeting, and was asked: "Well, how did you like the minister?" "Why, Ah scarcely know, foh de minister say, God make bein's He call man, He pick out one bean, one dah and give dem to Jesus Christ and dey can't be lost. He make all de rest reprobate, and give dem to de debil. Dey can't be saved, and de debil he go about like a roarin' lion seekin' to get away some of Christ's, and he can't. De minister he go about to get away some of de debil's, and he can't. Ah don't know which is de biggest fool, de preacher or de debil."—*S. M. HEY* in "*Burning Bush*."

Churchgoers Fewer.

Real religion is disappearing. The modern age is one of pagan tendencies. The majority of persons in New York and in the country at large do not attend church. In New York, 37 per cent. of the people do not belong to church.—*Rev. John J. Hitty, St. Joseph's Seminary, N. Y.*

This is a pretty severe statement, and only partly true, we think. Down deep in the human mind there are elements of genuine religion, but there are many reasons for not going to church. The press of business, the papers, lack of means to dress fashionably, fool religious crazes, poor preachers, and so on. The conduct of some church members keep many good people away. It has been known that some make great professions and long prayers, teach Sunday school classes, etc., and yet in other affairs show crookedness and selfishness. Such persons have belittled religion by stooping to false assertions and misrepresentations simply to deceive people to help them gain an unjust end. People who do, and do not, belong to church turn with disgust from such conduct as that. Their religion is of a far different kind, but they are not counted. Church-going merely is not "real religion."

Do you use good grammar? Why?

What Some People Think of the Era.

I send my renewal to the Era. I rejoice to see that it is improving all the time. Would like to see it have a circulation of half a million. Then it would do more to advance our civilization than any other medium, except the public schools.—*M. J. Nolan, Columbia, Ariz., Dec. 1, 1913.*

Inclosed you will find 50c in stamps, which I send for another year. I was pleased with the delineation (\$5 one from photos) you sent me.—*Michael Coughlin, J., N. Brookfield, Mass., Bx-143, Warren-st., Dec. 9.*

Dear Brother,—Received the Nov. issue of the Era, and read it with great interest, and cannot help but say that you are publishing a very interesting journal. Keep it a-going. Don't let the only Phrenological journal die out. Sorry the New York Phrenological journal has died; hope it may revive.—*Prof. H. E. Corman, Rebersburg, Pa.*

I have been a reader of the Era for many years, receiving it in exchange for the Republican, and am still in the office often and could see it there; but I want to have my own copy regularly at my house. I always read it with interest, all through, and want to see it every time.

With best wishes, as always,—*W. B. Hearn, Cadiz, O.*

The Era looks all right, and I am glad you are able to keep it "going."—*Prof. George Markley, Pittsburg, Pa.*

I look forward with great interest to the monthly visits of your monthly journal on human nature.—*W. T. Harper, Rosemont, Canada.*

"The Business Head of the Future" is the title of a new little book by England's most distinguished phrenologist, Prof. J. Millott Severn, F. B. P. S., of Brighton, Eng. Published at the offices of *The International Psychic Gazette*, 5 Bridewell Place, London. The work is in four parts, and treats of business men, shapes and growths of their heads, &c. One chapter is of special interest to all, i. e., "when does the brain stop growing?"

Prof. H. W. Smith is one of the most faithful contributors to the Era and Phrenology in the United States. He is doing Minnesota, and was at Truman, Martin county, at our last account. We suggest that for his faithful service and help of the cause, the Ohio Phrenological Society appoint him as missionary abroad in the phrenological work.

The idea of endless progression is certainly one of the most beautiful thoughts that ever entered the human brain.

Poor Quality.

Casey—And say, Moike, do yez belave in fri'ndship?

Mike—Shure, I dooz, Casey. Iv'rybody sh'nd behave himself like thant.

Casey—An' thant was my opinion av the case, just as ye wer now remarkin'. An' begorry, I have just been doin' ye a fri'ndly act!

Mike—A fri'ndly act, is it? An' what's thant yez been doin' to me? I shure want to hear av it.

Casey—Well, sor, betwane you an' me—an' I w'uldn't want it to go any farther—I voted for yez a nice, new skule-house—wan o' thim flossify factories—timples of larnin', be Jasus! where all the shmart childern an' yez get edification, an' the loike. Yis; an' they sed the ould wan was condemned, or whatever yez call it, by six men, an' aven the plasterin' was cracked an' they prapped it up! An' anaither rason,—I dhreamed thant in about 50 or 60 years from now the ould wan might accidintally fall down an' kill four men. An' then the most worst rason av all was, they wanted wan o' thim firstrate things,—ye know what they calls 'em,—highfloodin' skules for cockadoodle-does to roost in, an' begobs, I voted for *thant*; for, be Jasus, we wanted it an'—an'—an' c'uldn't do without it!

Mike—An' how much av it will you pay for?

Casey—Divil a cint! Begobs, I've no praperty, an' you ortented to exhpect me to pay. It's up to ye to do the pay-in', I did the votin'. But say, shure, Mike, I thought I wer' afther doin' ye a fri'ndly act!

Mike—Thant's great fri'ndship, Casey, an' a domned poor quality at thant!

Apply Your Knowledge.

"A college education is worth \$25,000 in increased earning capacity," declares a western university. It is, and it isn't. There are college men who couldn't earn this sum in twenty-five years. There are men earning twice as much in a year who never even walked by a college. It's a fine thing to have, but its earning capacity depends upon the wise use made of it.

The world owes every man a living. Every man owes the world a good life.

HAVE CONFIDENCE IN YOURSELF.—It is almost as presumptuous to think you can do nothing as to think you can do everything.—*Phillips Brooks.*

WHY

Boys and Girls Should Have Character-Readings.

My cousin went to common school, got a certificate and taught for a few years, next went to college four years and graduated. Then he came to me and said, "Melancthon, what occupation do you think I ought to follow?"

Thousands of boys and girls in this country are in the same fix. They go to school, graduate out of the high schools with diplomas in their hands,—and don't know what they are going to do! They need help. They need some one to give them honest, friendly counsel, that they may get on the right track, and not make a failure of life. *And this should be done in the first years of school.*

To give such practical help is *part* of the **USEFULNESS** of Phrenology and the *business* of the true phrenologist. Wherever its principles have been tested, the results have been most gratifying. The best brains of the world have given their emphatic testimony to the worth of this science. The Hon. Horace Mann said: "Young persons should spend their last dollar, if necessary, in learning from Phrenology what they should do in life."

Country boys and girls, as a rule, should stay in the country. Yet some are better adapted to one branch of agriculture than to others; one may succeed well with stock, and not with grain; or may be suited for a specialized horticulturist, dairyman, rancher, market-gardener, and so on. Occasionally a rural boy or girl should choose a different course. The leaders of the world have chiefly come from the farms,—the great generals, statesmen, ministers, lawyers, doctors, teachers, inventors, etc. And a phrenological character-reading will discover where each belongs. So of the town and city youth. If you are to lead in an editorial chair, shine in a professorship, make your mark in Congress, or be a farmer, merchant, or whatnot, one who knows this unfailing science can pick you out and tell you what to do;—to say nothing of the points it gives on the care of health, how to study, selecting a companion, and other matters. This is why every young person should have his or her head examined.

35 years' practice of this science has qualified us to give wise advice by examination of persons or photos,—at our office at Bowerston, O., or where we stop in our travels. Fees moderate. Send for free blank "Key" and circulars.

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Parities can arrange for one or more entertainments—and share the proceeds. Applications should be made early to give time to complete arrangements. All lectures are moral and educational, amusing and interesting, and in every way suited for Churches and Y. M. C. A.'s. Try us and be convinced.

School Boards Should Economize.

The Smith 1 per cent. law is the best law whose passage I had anything to do with while governor of Ohio. The school people are unreasonable in their demands for more money. Let them economize and make sacrifices until things adjust themselves under the new law.

The school board backed by an extravagant superintendent, need as careful watching as any of the spenders."—*JUDSON HARMON, Ex-Governor of Ohio.*

Ohio schools cost \$18,000,000 a year more than ten years ago, the actual attendance is only five per cent. more, and the teaching worse. Less than fifty per cent. of those who try for teachers' certificates are too ignorant to get them;—and it's not their fault either. If Horace Mann and his colleagues who founded our school system in the utmost economy and with regard to the poor man were living to-day, they would tremble with shame and disgust at the poor teaching and extravagant folly.

She Said It.

"You are no gentleman," she wrote, "if you think I said such a thing as she said you said I said I had said."

"Dear girl," he answered, "you must not think I think you think you must be the kind of girl I think you must be if you said such a thing as you said she said I said you said you had said."

It seems he knew she knew he knew she said just what she said she heard he had heard her friend had heard him say he had heard her say, but with intuitive feminine tact she accepted his apology.

Every issue of the Era is a lesson worth 25c. It is instructive to all of the household. Premium sent promptly.

The Lord does not expect you to cast your bread upon the waters, unless you have sufficient to satisfy your hunger until its return.

The boy in overalls, hoeing corn, is a greater blessing than Harry Thaw in broadcloth. The girl in the kitchen, emulating the housekeeping virtues of her mother, is a surer token of happy homes than is the female who rests her case on proficiency in tango and turkey-trot athletics.—*A. P. Sandles, Columbus, O.*

School Needs.

Preserve the Rural Schools—the hope of Ohio!

Knock out the Boxwell-Patterson law. It has done enough evil.

Inaugurate Township High Schools, to teach practical knowledge.

Employ instructors that will DRILL, not “frill.”

Encourage free Text-books in the country schools.

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HIMSELF, or Talks with Men Concerning Themselves.	\$1.10.
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These works are all highly recommended by authorities generally as safe reading to be put into the hands of those for whom they are intended. Pick out what you want and order from

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I marvel at your profound explanation of human nature, your originality and simplicity. You have no equal at this time, in my estimation.—A. A. KRUSE, Salt Lake City, Utah.

guage quite similar. The subject was dismissed, and in walking down the aisle to leave for home it was whispered that it was the young business man in the disguise of a woman's clothes. A rush was made, and before the subject reached home he had lost a skirt or two in the rough haste of the race. Then it came out that he and his employer thought if the examiners could be led to give a good character, supposing it to be a lady, it would tend to extract the sting of the original public examination. It came out also that he was a noted cheat and liar, and used to boast of this character. Of course, the incident became the talk of the town.

Men frequently start up in the delineations of the phrenologist and ask:

"Has any person been telling about me, sir?"

"No."

"Don't you know me?"

"Only from your developments."

"Have you any idea who I am?"

"Not the slightest."

"But really," say they, "your description is so historical, not only in respect to the particular business in which I have engaged, but my manner of conducting it. And you have told my peculiar disposition, including my faults, my hidden motives of conduct, and that with astonishing fidelity to life. It seems impossible that you have had no information relative to my character but the mere deduction of what you call a science."

The phrenologist, however, professes to be neither a prophet nor a seer. He aims to estimate the organization in all its conditions and relations, and to draw inferences accordingly. His conclusions are often prophetic of the future. Sometimes they are pointedly true in respect to some unusual fact or ridiculous circumstance of recent occurrence, that considerable amusement is the consequence.

An elderly man once came to a phrenologist and asked for a frank and impartial statement after examination. He especially asked in regard to his talents for study and success in its use. "Sir," remarked the phrenologist, "if I had you back to 18, I would advise you to obtain all that Yale College could give you."

He replied: "Mr. Phrenologist, why not now?"

"Well," answered the phrenologist, "it is never too late to improve, and if you have the means and the leisure, it would nicely and pleasantly round out your life to enter college and graduate. And you are as well qualified to study with pleasure and profit now as you ever have been before."

"I am now," said the man, "taking lessons in literature and science. I should have gone through college as a boy, but my father died, and I had to help my mother bring up the younger children, two of whom I aided to go through college. Now, having raised my own family of children, all of whom are nicely settled, and my wife having gone to her rest, leaving me alone, and having the means to do it, I am resolved to get as much education and knowledge as I can during the remainder of my life."

"What is your object in doing this?" asked the phrenologist.

"I am intending to associate with the gentlemen on the other side of Jordan, as a want of culture has compelled me to do otherwise on this," was the curt reply.

In conversation with a good friend and member of the medical profession in my city recently on the subject of Phrenology, he recalled to mind an incident of about half a century ago in his native village down in Coshocton county. A so-called phrenologist of German nationality struck the town one day and advertised that he would feel the craniums and delineate the characters of all who came at a very reasonable rate per head. He was quite well patronized, and the examinations were usually made privately. It was revealed that his first announcement in each case was about as follows: "I find upon a careful examination of this 'pusser' that he is very fond of the 'wimmuns.'" One night he got hold of an old bachelor, and some of the boys, among whom was my friend, managed to hold the door ajar unobserved; and when the statement was made, as they expected, that the bachelor who was never known to pay any attention to the women,—in fact, rather shunned them—was a great admirer of the fair sex, the lads raised a yell and broke up the examination. For many days afterward the boys "guyed" the old bach about the matter, and it was the cause of many a hearty laugh in the community. Such performances as this were doubtless the cause of the ridicule which was heaped upon the subject of Phrenology in early days; but no such fakir could meet with any favor, much less patronage, in this day and age of advanced thought and research. The fakir and "so-called" fellow have been relegated to the rear. This is a day of *specialists*, but the professional man or the mechanic, the teacher, preacher, lecturer, or reformer in every department of life's activities, must be able to "make good" and "do things," in order to hold his job over twenty-four hours.

But I must not close this address without considering the relation between Physiognomy as a fine art and Phrenol-

ogy. To my mind, these two subjects are so kindred that they cannot well be separated. Can we, may we, call Physiognomy a *science*? Physiologically considered, for instance, the eye is a small magical ball filled with aqueous and vitreous humors, regulating the admission of light by a perforated curtain,—a crystalline lens, and three protecting coats. By means of this mysterious outfit the eye delivers to man the countless messages of earth and sky,—from the sublimest utterance of mountain and star to the most trivial commonplace that speaks from a button.

But in addition to its capacity as a receiver and reporter of impressions from without, the eye is no less marvelous as a reporter of the world within,—being indeed a directory of all the great mental and moral thoroughfares, crooked streets and dark alleys, in the unbounded city of man. All visible wonders of the human mechanism find their culmination in the eye. For here matter almost seems to lose its stolid thingness and reach the fine dividing line, the delicate transition point, where it half merges into spirit. Over the sensitive films and fibers of the soul is transmitted messages too delicate for the cruder and less adequate resources of speech. All that the quivering, vibrating strings of the violin can tell the ear, the eye tells another eye with its vast chromatic scale of changing lights and shadows, twinkling dilations and contractions. Where the tongue is slow and does its bidding but falteringly, the eye, with one swift glance, amends the speech or atones for its omission altogether. With the eye man discerns and is discerned.

As a discoverer and discloser of secrets the eye occupies the position of privy-counsel to the understanding, or foster-parent to the eye of faith and the "inner-eye, which is the bliss of solitude." The outer eye reads the inner eye's lines, while the inner eye reads between them. Such is the double vision of the wise man, whose eyes, on the authority of Solomon, "are in his head."

Confronting the world, the eye is a wary scout; in the lover it is both plaintiff and advocate; in the maiden it is "the watchful sentinel who charms the more its glance forbids;" in the jester it is the herald of wit; and in the mourner the mute translator of grief. The eye is the only linguist whose vocabulary may hope to survive the change and decay that await all other languages.

Similarly, the eye may be just as indicative of character as the shape of the head. The science of reading character from the eyes is undefined, but the art of judging character from cranial indications is more definitive. In fact, Phrenology, like Physiognomy, is a fine art,—not to be despised,

but still full of scientific postulates. Just as we read Physiognomy, so may we read phrenological conformations.

Wrinkles are eloquent to the average observer. If he study Phrenology, as a fine art, he will more accurately define character. In spite of advertisements that promise to erase from the face the records of time, sin and sorrow, Nature's stenographic wrinkle-reports can never be so garbled that they will not give a more or less authentic bulletin of character. When this facial bulletin is written with the indelible pencil of habit, the shorthand notes are sometimes so clear that a child may decipher them. When none are visible, the absence of lines and wrinkles in the faces of adults is itself an announcement of inner qualities and outward conditions which may be accurately interpreted by the careful observer.

The smooth, unwritten brow and cheek, accompanied by an expression of almost bovine calm, generally belong to the man or woman who is free from financial anxieties, religious doubts, and dyspepsia. The man or woman, on the other hand, who has a doubtful or intermittent revenue, or physical or religious indigestion, is almost certain to wear a face that is little less than a tragic biographical poster.

A study from life of the origin and development of facial script brings to light the fact that women—especially students and women in business—have more wrinkles and have them earlier than men, probably because they can find more things to worry about than their brothers.

Investigation involving the comparison of the wrinkles of men and women is beset with difficulties; for a man, when he has reached the age when wrinkles are permissible, can drape the lower part of his face with guileful whiskers that sometimes conceal two-thirds of Nature's records, which are mercilessly revealed on a woman's face. One almost suspects Nature of abetting the cause of man, and assisting him to draw a veil over the records of the past, so that he may gain favor which he might not win in a whiskerless state. Women, being provided with no such natural resources for softening the truth of the wrinkles, resort to artificial devices, such as veils, powder, paint, and facial massage. And although all these attempts to make Time turn backward in his flight, have been the subject of masculine quips and jests as pereunial as the mother-in-law joke, who can say to what men might have resorted, had they not been provided with the more natural ambush of whiskers from behind which to hurl their verbal javelins?

But such queries have less interest for us than the psychological whys and wherefores to which the scowl and the

wrinkle point. Before approaching these problems, it may be well to map out the territory usually furrowed and tilled by the wrinkle. The five great wrinkle-grants are located at the corners of the eyes, nose, mouth, between the eyebrows, and over the entire expanse of the forehead. In extreme old age, time further encroaches on the facial reserves by driving his plowshare all over the face. As a result, the firm, smooth cheeks are criss-crossed into a diminutive checker-board, whose charms are consigned to the prosaic pen of the philosopher. Before him lies the task of explaining how and why wrinkles come, how they may be prevented, and which ones should be allowed to stay.

In this connection, allow me to inquire how, without the aid of Physiognomy, we are to account for the fact, so often observed as we look about us in the world, that people closely associated with one another grow alike in facial expression, habits and manners? Especially is this true of husbands and wives, provided, of course, that they have lived happily together and not quarreled and fought during most of their married lives. Years ago, a phrenologist, who combined Physiognomy with his lectures and delineations, traveled through this section of the country and created quite an interest in various communities by his unique manner of attracting the attention of the people. One of his specialties was the proposition that out of any company of ten married couples who had lived together for twenty years he could pick out the partners of each pair. Many companies put him to the test on his challenge, and the result was that he rarely made a mistake.

And now, let me say in conclusion, that while I may not have been able to show to your satisfaction whether or not Phrenology is a *Science*, I hope I have made it clear that it is more than a *Theory*. Whether it be a System or a Science, it is surely a means by which knowledge is acquired in well-defined directions, and "Knowledge is power," says the old adage. It requires more than a theory to produce such results as have been attained by the study and practice of Phrenology.

"The mind of man is this world's true dimension;
And knowledge is the measure of the mind;
And as the mind, in her vast comprehension,
Contains more worlds than all the world can find,—
So knowledge doth itself far more extend
Than all the minds of man can comprehend."

—*Lord Brooks.*

"Through knowledge we behold the world's creation,
How in his cradle first he fostered was;
And judge of Nature's cunning operation,
How things she formed of a formless mass:
By knowledge we do learn ourselves to know,
And what to man and what to God we owe."

—*Spenser.*



W. A. PITTENGER.

Introduction.

Wherever he is known, it goes without the saying that Mr. Pittenger is one of Nature's noblemen. Born with no silver spoon in his mouth, he shared the privations and disadvantages, as well as the advantages, with the boys and girls of his earlier day and generation. He managed to gain

enough education to teach school, in which vocation he engaged for a few years. In response to a call by president Abraham Lincoln for volunteers to help preserve our country's union, he enlisted at twenty years of age, August 8, 1862, in Company C, 98th Regiment, O. V. I., for three years.

After the Civil War was ended, he turned his time and attention to newspaper work. He was for years proprietor and editor of *The Dennison Paragraph*, at Dennison, O., published daily and weekly, which he sold about two years ago. He has been frequently called upon for addresses at soldiers' reunions, and has taken active and influential parts on other public occasions.

After a well-earned retirement and rest, he became a candidate for mayor of his own home city in the fall of 1913, and although of the minority party, was elected by a handsome majority.

A few years ago, he joined the Ohio Phrenological Society, and at the 7th annual convention delivered the address given herewith. He does not claim to be a professional in the line of this science, but the address shows largely how Phrenology is viewed by a scholarly layman. The effort was of such a high order that it was deemed by the Society a wise plan to have it put in print. His permission to do so was obtained, and it is hereby offered to the general public in the hope of doing good to every reader. In it Mr. Pittinger speaks the sentiments of a true and sincere man, and we are glad that in penning it he has performed another large act of usefulness in behalf of his fellow-men. It is worthy and commendable. Read it, and re-read it, until it becomes a part of your stock of permanent knowledge.

Most Respectfully,

M. TOPE.

Bowerston, O., Jan. 15, 1914.

Needs of the Phrenological Movement in the States.

(Wm. E. Youngquist's letter to the 8th annual convention of the Ohio Phrenological Society.)

To the Delegates of the Annual Phrenological Convention, New Philadelphia, Ohio:

Dear Friends and Co-workers,—With the greatest of pleasure I greet you in the name of 300,000 advocates of Phrenology in the "Land of the Midnight Sun" in northern Europe. My missionary battles are now over, and I am glad to be among the American people again, so that when I came to Boston Harbor and found "Old Glory" flying from scores of masts on the 2nd of July, it was one of the happiest moments of my life; and had I been more sensitive than I am, the tears would surely have flowed for joy.

Two days later, I had the opportunity of witnessing a magnificent display of fireworks on Boston Common, and then I felt re-initiated again as an American. He only appreciates this country right who has left it for a few years and compared it with other countries during his absence.

"You cannot dream yourself into a character, you must hammer and forge yourself one." These words of Froude I wish to use as an introduction for my message to you all to-day, and to all phrenologists in the country. We must also forge ourselves a new phrenological movement in this country, and there should be a systematic organization of our work in every State,—and the time would be ripe very soon for a national association of all the phrenologists in the country, if we had a certain number of State associations to begin with.

There are a great many crying needs that should be supplied, that would make our science more respected, and which would encourage thousands of people to consult our practicing phrenologists more than ever.

1st, We need a uniform set of names for the organs that all can agree upon, because it is not practical to have each phrenologist adopting a different list of names for the organs and for the temperaments. The system adopted should be one that should be first approved by a majority of all the assembled phrenologists at such an annual national convention.

2nd, A good deal more field work should be done, with instructive lectures and demonstrations to every auditor who attended the meetings. These lectures should be general lessons upon how men and women ought to live in harmony with each other, and how they ought to teach their neighbors and their children to live.

A systematic teaching of eugenics will do a good deal to popularize the science and its advocates, as well as making

them appear useful to people.

3rd, Too large a fee should not be charged, because people are easily brought to think that it's all for the money the examinations are made, and a moderate fee will be sure to bring the faithful and careful phrenologist a larger number of clients, so that he will be receiving just as much money as if he had charged a much larger fee, and he has the satisfaction of doing good to a larger number of people. The people who are not so wealthy are really more in need of a phrenologist and the advice he gives, than the wealthy people. They appreciate an examination more, as a rule, than those who have a good income.

4th, Only good, competent men or women should be acknowledged as specialists, and others should be denounced as incompetent until they have proved themselves proficient. Amateurs should never be recognized as paid practitioners.

5th, Every phrenologist should support the periodicals that are worthy of support, as well as the books that are instructive and rational in tone, and not fantastic productions mixed up with every ism under the sun.

6th, We should do away with a lot of the selfishness that prevails among our advocates to-day. How hard it would be to find a phrenologist that is tolerant enough to write a fair, non-partisan sketch of any or all other phrenologists that really deserve mention as good men in this line? This is terrible among people who study human nature and should be tolerant.

I wish I could be there with you and give you the benefit of twelve years of experience, on both continents, under five different sovereigns besides the United States. Besides having worked where no one has worked before. There are too many pretenders here that spoil the name of our science, and we need to warn such people kindly to desist until they have learned the art of examining heads. There is too much apathy among those who profess to be advocates of the cause and this needs to be eradicated too. There should be more volunteers that would be willing to write articles for different magazines or newspapers, and sometimes it only requires a good strong talk to the editors, after which his columns are open to us.

7th, There should be more private lectures given to societies that would be glad to have them if somebody proposed the matter to them. These should be held after the meeting is over, and need only take about twenty minutes, or half an hour at the most.

There are thousands of societies that would be willing to accept an offer of a short lecture by a phrenologist, if it was

offered them in the proper manner, and if no charge is made for it. This will always be a profit to the one that gives such a speech to a society. If it is an amateur, he will receive a training for himself in the art of talking in public, and he will be spreading knowledge to others that is valuable. If he is a practicing phrenologist, he will always receive a number of examinations afterward, and he may thus win many an advocate for our cause by such lectures. A great many business colleges will gladly accept an offer of such a lecture, and then there will always be many young men that need such a consultation. We must not let any opportunity pass where we may do our cause some good.

We have one of the grandest messages to give to the people. We have only one enemy to combat, and that is ignorance. One motto to follow, and that is, "The proper study of mankind is man." One battle-cry, and that is, "Forward." The great founder of our science, we should also give the honor due him, the profound thinker upon whose tomb I had the honor of placing a bouquet of roses a few months ago, and whose skull I had the privilege to see and examine in the great museum of Jardin des plante in Paris. The Pere la Chaise cemetery holds all that was mortal of our great founder, except the skull that has been taken from the rest of the remains. Let us not find many years passing away until we have a suitable monument erected to commemorate the memory of the great founder of Phrenology. I shall immediately see that such a movement is set in motion myself.

And, in closing I would say, let us try to be more liberal than we have been in the past. If ever I feel indignant, it is when such people as phrenologists do not show any more toleration than a Jesuit monk in the middle ages when it comes to having different views about a certain subject. Let us be broad and charitable, and shake the hand of our fellow-man, if we do differ with him, and not think that we only are right and all others are wrong. We shall soon have a State association up here in the Northwest, and then we will bridge the chasm between Ohio and Minnesota and plant the banner of Phrenology in many other States, until we have compelled our law-makers from the Atlantic to the Pacific to bend a listening ear to our clamoring cry for recognition in a way that is a credit to our science and our cause. I now close with these lines as a greeting to you all in Ohio:

Phrenology is crowned the queen
Of sciences for man,
Revealing what is seldom seen

Of Nature's noble plan.
To analyze the human face
And photograph the soul,
Unfolding power in every race
On earth, from pole to pole.

A benefactor of the race
Is he who loves mankind,
And cheers up every tear-stained face
On earth that he may find.
Love fails to call this duty,
The pathway where he's trod,
Is strewn with deeds of beauty,
~~For he shares the work of God.~~

Fraternally Yours, for our cause and its advancement,
Oct. 11th, 1913 Wm. E. Youngquist,
Minneapolis, Minn.

Mrs. Frances Greene of Racine, Wis., writing says, "I see so much of people spending hundreds of dollars upon their children's education only to see them make failure" that she is studying Phrenology to be able to help introduce it in the schools. She is a middle-aged woman, but so earnest to do good. She is now on the second Course of Tope's School of Phrenology.

A certain paper some while back had a grand editorial on the importance of literary societies as they were conducted years ago. If the schools of the different neighborhoods would work to have this adjunct carried on properly with the five natural parts: Declamation, reading, essay, oration (or impromptu speech) and debate, the country would be better off. Think of it! Let them be held one night of every week for everybody, with an occasional spelling bee. It is a give-away to modern civilization and education not to have them, or to say that "they can't keep order."

We are sorry to say that Bro. Rev. Corl of Navarre is wrestling with a protracted siege of la grippe, which has had since Christmas. He writes that he is in about same fix as the Irishman that said: "He was sick six weeks after he was well."

The December Era is all right. It has the sound ring and abides on the correct premise. I shall be glad to see continued improvement.—Bro. A. L. Garber, Ashland, O.

Bro. Pittenger's address is now in pamphlet ready to mail. 10c a copy. Let us have many orders. This office.

The Phrenological Era

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Vol. X.

JANUARY, 1914.

No. 1.

BETTER FARMING.

State Corn-growing Contest Winners,--Miss Marie Cole,--Ohio's Best Crop,--True Objects of Home and School Education.

We are glad to see the boys and girls of Ohio marching to the corn-fields. It means a wealthier State, and less pauperism, sickness and crime in it. It means not only more bushels of corn, but more stock to feed it to, and more hay-fields. It means a returning to Nature, better health, and more happiness to all. It means that the young men and women are finding their more natural spheres of occupation. It means a reduction of "the high cost of living." All honor and success to the boys and girls who show their wisdom by choosing to be agriculturists!

A. P. Sandles and his coadjutors are placing the people of Ohio, and indirectly all mankind, under lasting obligations for drawing the attention of the youth away from elite, random and erroneous education and creating a real, genuine *interest* in making the broad acres of soil populous with people and productive of products and by-products. If free trips to the State fairs and to Washington, D. C., and the like, will kindle the ambition of Young America to become high-class husbandmen and set the pace to skillful tilling of the ground, let the means be strongly commended and the project continued until farming becomes a craze and a habit.

Last year, nineteen boys and one girl of Harrison county, Ohio, went into the corn-growing contest. Three boys and the girl were residents of Monroe township. One of

THE PHRENOLOGICAL ERA.

these three boys, John Czatt, and W. Lyle of Shortcreek township, earned a trip apiece to the State fair at Columbus. The other two boys and girl of Monroe township won out over all the contestants of the county and earned each a free trip to Washington, and other places of interest,— the girl outstripping all the boys in the contest. Their names are: Lyle Ourant, 15 years old, who raised a fraction over 86 bushels of shelled corn on one acre, and his trip was paid by the people of Monroe township; Myrl McGuire, 17 years old, who raised a fraction over 87 bushels of shelled corn on one acre, and his expenses of the trip were paid by the Fourth National Bank of Cadiz, O.; and the girl was Miss Marie Cole, she being only past 13 years old, who raised a little more than 112 bushels of shelled corn on one acre of ground, her trip being paid for by the Harrison National Bank of Cadiz.

We would be pleased to give portraits and sketches of the three boy corn-grower of our township, as mentioned;

MISS MARIE COLE, UHRICHSVILLE, O., R-1.



THE CHAMPION CORN-RAISER OF HARRISON COUNTY, OHIO.

and, indeed, of all the others of the county; but it is not convenient to do so. As there was only one girl, and she was lucky enough to outdo the boys, it is but natural that she attracted more attention. Every boy, however, is to be congratulated for trying. He should not quit now, but "try, try again." Perhaps this year you will win. And whether you get a free trip or not, you are helping to improve a great industry, and will be richly repaid.

Miss Cole is queen of the cornfield of Harrison county. She plowed her acre of ground, prepared it with a disc harrow, planted the corn, cultivated it until the crop was ready to harvest, which was done in accordance with the rules of the contest.

On hearing of the work of this remarkable girl, it was decided that she was a worthy subject for phrenological consideration. The information we needed was kindly furnished. She was born at Dennison, O., March 3, 1900, and a few years later her parents, Mr. and Mrs. J. D. Cole, removed to the farm they now own, near Station 15, on Uhrichsville, O., R-1. Her height is 5 feet 5½ inches; weight, 122 pounds; hair, dark brown; eyes, dark blue; horizontal circumference of head, 21½ inches; and the vertical arch of head from earhole to earhole over the tophead, 14½ inches.

Temperamentally, she has the fibrous and active type of constitution, as is denoted by the picture and the measurements. She is large of her age, and inherits decidedly and largely from her father. Her height is now an inch and a half above the average woman, which, compared with the weight and shape of face, bespeak activity in a high degree, both physically and mentally. There is not a lazy bone in her make-up, and she must take the precaution not to allow her ambition to lead her to overdo. She should stop and rest at times, and play lazy, so as not to break down in health. The height of brain above the ears indicates strong will-power, determination and longevity. She has marked social qualities; quick, keen perception of facts generally; and is intuitive. She can learn readily whatever she sets her head to do, because of her positive resolution and strong perceptive faculties; yet she would dislike sedentary and slow-moving pursuits. Things must move where she is, being a born leader, not only in growing corn, but in other things. When old enough to consider the subject, she should take wise counsel and be cautious in regard to the matrimo-

nial relation. She is to be admired and highly commended for the work she has done on account of her intrinsic worth as a young lady, and because she has set a noble example for other girls to follow. And still she must not, and we presume is not likely to, allow the praises and eulogies bestowed upon her to make her vain or supercilious.

Finding by her letter that she is a good writer and scholar for one of her age, we made inquiry as to her education, being very much interested in that subject as well as in agriculture. She started to school when six years old, learned to read and spell by the natural method advocated by William Holmes McGuffey and other able American educationists,—commonly known as the ABC method, and has attended school on an average of eight months a year. These conditions, together with the fact that her mind has not been perverted by the fool Boxwell-Patterson examination, undoubtedly have had much to do with her attainments in learning; while her scholarship, on the other hand, proves the Boxwell-Patterson law to be a superfluous kindness to juvenile intelligence, to say the least.

The parents of such sons and daughters may well be proud of them. Ohio's very best crop is its crop of *good* and *useful* boys and girls. And it should be a matter of parental and State pride to grow the most excellent crop possible to take hold of the reins of government and other affairs and welfares of our country a few years hence. Special care should be given not to have false ideas of education and occupation. The difference is awful between training in and for usefulness, *success*, ENJOYMENT, and HONOR, and training in and for idle frippery, *ornamentation*, FAILURE, and SORROW! We were once in a nice country home in another State. The father arose before daylight on cold, wintry mornings and hauled a big, fat daughter through the frosty air seven miles to a high school, and paid her expenses. At home she was tutored in music and other butterfly accomplishments, instead of butter-making and other notions of the "real thing." It was nice, it was lovely! Would to God that it could ever continue so! She managed to get a certificate and tried to teach school, but failed! Then she married and tried to keep house,—and failed! A few weeks ago word reached me that she had brought her parents to deeper grief and cast a gloom over the community by trying to commit suicide!—the result of vain educational notions. Had she started as Miss Cole has done, she would without doubt have become a pleasure to her friends and a happy, useful woman in home and society, looking on life as worth living. O parents! study the welfare of your children, and the result of

(Concluded on last cover page, or 32.)

Do Your Own Drawing.

Phrenologists should all learn to do fair offhand drawing. It is much better to illustrate your lectures or talks. And yet to carry drawings and pictures around is burdensome, and they also soon become torn or soiled. Every one in the business ought to be able to draw a map of the cranial organs on a blackboard; and if you want a model head on paper, cloth, or something else, you should manage to draw it yourself. If you can't do so, then you can take a small map and get some one you know that can do it. Different parties write us for maps of the head, but they are costly and hard to get. So, the best plan is, to make your own illustrations of different types of heads, noses, eyes, chins, etc. Just try! A little bit of practice will surprise yourself at what you can do.

Mrs. W. Thayer of Lake Placid, N. Y., is giving parlor lectures and talks in district schoolhouses, and is making a tour through the north central part of New York State. She has ordered a second supply of charts. Go on, sister!

Millersburg, O., high school claims the following tall "kids" as pupils: Lloyd George, 6 feet 4 inches; Harold Franks, 6 feet 3½ inches; Charles Elder, 6 feet 3 inches; Joe Mitten, 6 feet 2 inches; Joe Straits, 6 feet 2 inches; Dean Franks, 6 feet 1½ inches; Olus Forbes, 6 feet ½ inch; Charles Smith, 6 feet ½ inch.

Jan. 6-10, the Era editor visited our brother George and wife, uncle George and wife, of Stark county, O., lectured at Freeburg on the 8th, returned via Mt. Union and Navarre and had a pleasant visit with Rev. Dr. Corl.

A letter from Bro. Youngquist, who is now settled in business at 1720 Fifth Ave., S., Minneapolis, Minn., that he has some lecture engagements on and is getting a good start. He is manufacturing plaster Paris heads and has three dozen ready now for market, at \$1.00 each. More later.

The Era looks better every issue. I don't want to miss one copy, as I keep all of them on file since I've been a subscriber.—*Chas. F. Guth, Elyria, O.*

Dec. Era not received; please look it up, as it is too valuable a paper to let go astray.—*S. B. Kellam, Los Angeles, Cal.*

An Educated Girl.

A girl's education is not complete unless she has thoroughly learned:

To sew.
To cook.
To mend.
To be gentle.
To value time.
To dress neatly.
To keep a secret.
To avoid idleness.
To be self-reliant.
To darn stockings.
To respect old age.
To make good bread.
To keep a house tidy.
To be above gossiping.
To make home pleasurable.
To control her temper.
To take care of the sick.
To take care of the baby.
To brush down the cobwebs.
To marry a man for his worth.
To read the very best literature.
To rebuke unreasonable religions.
To take plenty of active exercise.
To be a helpmate to her husband.
To keep clear of trashy books and papers.
To be light-hearted, friendly and fleet-footed.
To be a womanly woman under all circumstances.

To protect the public and this noble science, it has been deemed advisable to require prospective students to show a fair knowledge of the English language, a legible handwriting, good judgment, and evidence of a good moral character. Every now and then, in the past, people have been imposed upon by an ignorant pretender or a charlatan, which has disgraced Phrenology and brought discredit on its usefulness. We want to keep the science clean.

Some cities are sending out their usual mid-winter reports of thousands of idle men. Do these men not know there is work for all, if they will only seek it? Go out into the country! There fair wages and good food beckon without acceptance.—*Harrison County Democrat.*

Silver Threads Among the Gold.

By Eben E. Rexford.

Darling, I am growing old,
 Silver threads among the gold
 Shine upon my brow to-day,
 Life is fading fast away:
 But, my darling, you will be
 Always young and fair to me;
 Yes, my darling, you will be
 Always young and fair to me.

CHORUS:

Darling, I am growing old,
 Silver threads among the gold
 Shine upon my brow to-day,
 Life is fading fast away.

When your hair is silver white,
 And your cheeks no longer bright
 With the roses of the May,
 I will kiss your lips and say:
 O my darling, mine alone, alone,
 You have never older grown,—
 Yes, my darling, mine alone,
 You have never older grown.

Love can never more grow old,—
 Locks may lose their brown and gold,
 Cheeks may fade and hollow grow,
 But the hearts that love will know
 Never, never winter's frost and chill;
 Summer warmth is in them still—
 Never winter's frost and chill,
 Summer warmth is in them still.

Love is always young and fair,
 What to us is silver hair,
 Faded cheeks or steps grown slow,
 'To the heart that beats below?
 Since I kissed you, mine alone, alone,
 You have never older grown—
 Since I kissed you, mine alone,
 You have never older grown.

THE ERA--VOLUME TEN.

With this issue we begin volume 10 of the Phrenological Era, and usually such an occasion calls for "a few remarks"—a few apologies, promises, rehearsals, thanks, solicitations, and a lot more things of like or dissimilar kinds.

Well, we have a clear conscience; and that's worth a good deal. We have not purposely lied or cheated any one, and have done our duty as best we could.

Our friends all pay us for their paper; our enemies give us "thunder"—mostly behind our back; and why shouldn't we be happy!

It makes us glad and grateful to have so many friends, and gladder to know there are a few "good fellows" who do not love us to death; which shows, you know, that we are of some consequence. A man who is not criticised in a mundane community might as well be dead and in heaven.

But we wish every one well. And, so far as we are concerned, the Era will go on as usual;—not for our health, nor for a fat pocket-book, however; but that we may yet do more GOOD. And what we fail to receive in money may perhaps be made up some day in gratitude;—and isn't that enough for any editor?

The public schools are the bulwark of intelligent government, and have been the foundation on which has been built the supremacy of America. Let us guard well, therefore, their purposes and methods. School has its significance to those who have passed the age of attendance.

One good hoe that is properly used
Beats a dozen pianos thumped and abused;
And a boy or girl that can plow and raise corn
Is worth a dozen dudes, sure's you're born!

The mind does not use the whole brain in expressing a thought. There is a section for each class of ideas.

The Spiritual Body.

It is not my purpose to write a work on spiritual philosophy, or psychic powers, but will explain to the best of my ability, for the benefit of those who do not understand what I mean by spirit, or as some designated it, psychic or clairvoyant power.

Many years ago it was established by great teachers that within this gross physical body of ours is a spiritual body. St. Paul affirmed this. Spirit is ethereal matter. It may be with or without a body. This soul force or spiritual power in the material organism, if it be developed, readily unites and vibrates with the soul-power of spirits disembodied.

The spirit organ of vision perceives the higher vibrations. In either case, the medium perceives spirits as spiritual things as readily as remote physical objects. This is what is termed objective clairvoyance. There are very few who possess this power.

A more common force is the subjective. This latter may be induced by a mortal or spirit hypnotizer, or control as it is termed, who will force photographs of the object seen by the clairvoyant upon his or her sensorium or brain. Some learned people maintain that clairvoyance, whether consciously or unconsciously exercised, is, in fact, the subconscious developed self,—not aided or influenced by dematerialized spirits. This, however, is not my view of the matter.

In this brief statement I have advanced no new theory, but one believed in by a great many as based upon sound philosophy.—*Mrs. J. H. R. Matteson. Buffalo, N. Y., Box 387.*

However attenuated, the mind has a spiritual body and a conscious continued existence after this bodily life. That is, it is composed of, or rather exists in, *substance*. It must be so. For pure science establishes the facts: That only substances can move substances, and the moving substance must be superior to the one moved. Now, the mind moves the body; hence it is a substance, and one that is superior to the body. Another fact incontrovertibly established by science is, that all substance is absolutely indestructible. Hence, the mind, or soul, is immortal. And as it is conscious in physical flesh as we know it, presumptively it is conscious in the ethereal body also. If not, why exist at all?

The Bible confirms this doctrine from the time Jacob saw angels going up and down a ladder to the last vision that St. John saw on the isle of Patmos. And when the brains of the world, as in Alfred Russell Wallace, Sir Oliver Lodge, Wm. T. Stead, Dr. J. M. Peebles, and hundreds of other honest and learned persons, corroborate it, what are you going to do about it?

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How to Organize and Conduct Local Phrenological Societies.

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The Way to Start.—Where two or more are really interested, they can talk up the benefits it will afford, and call a meeting. One can act as Chairman, another as Secretary. State the object of the meeting; outline the work proposed; get opinions; and solicit members. Then elect officers, and install them temporarily. Arrange for the next meeting and what to do at it. This will include where to meet, getting literature, and performances by members; and will generally arouse enthusiasm.

How to Carry It on.—Meet weekly, if possible. At the second meeting read and adopt the Constitution. Hold the meetings wherever desirable. Schoolhouses are good; so are church parlors, or club rooms. But a good way is to meet "turn about" at members' homes. Vary the work for interest; have readings, essays, recitations, drills, debates, questions and answers, queries, etc. Have a definite order of exercises—as roll call, reading the minutes, assignment of performances, etc., with stated times to begin, and close. Get plenty of literature and books, and keep up soliciting new members.

Sample Constitution.—*Constitution for a Local Phrenological Association:*

Section 1—This organization shall be called

Sec. 2—Its object is mutual improvement, etc.

Sec. 3—The officers shall be: Etc., etc.

Sec. 4—A program shall be made out by, etc.

Sec. 5—Members shall have no expense, except for fuel, etc.

Sec. 6—This Association shall meet....., etc.

Sec. 7—Amendments may be made to this Constitution, etc.

Adopted this.....day of, 191.....

....., Pres., Sec.

[Continued from page 15a.]

your work. Remember that a generation of men and women is in your hands;—see how you mold them!

In closing, it should be remarked that the one person who more than all others is entitled to the credit of interesting the young corn-growers of Monroe township to make the efforts they did is Prof. C. D. Royer of Bowerston. The successful contestants owe him a debt of gratitude in proportion to the worth of their success to them. Being in a manner connected with the agricultural department of the Ohio State University, he first brought the matter directly to their attention, and took an active part in encouraging them in their work. And he has funds on hand for other winners this year. The people who share in the benefits of this grand movement should not soon forget its promoter.

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I marvel at your profound explanation of human nature, originality and simplicity. You have no equal at this my estimation.—A. A. KRUSE, Salt Lake City, Utah.

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Vol. X.

FEBRUARY, 1914.

No. 2.

BETTER EDUCATION.

**Two Years Lost in Primary Teaching---Experience Demonstrates
American Methods Superior to German or Swiss.**

I positively know that from two to three years are wasted in the primary school work of to-day;—*worse than wasted*, because the teachers spend this precious time dawdling with the tedious and tiresome word-method before they get the children into the third and fourth reader; and then they are not by any means as well qualified as they would be in less than one year by the NATURAL method of teaching, based upon the true *laws of mind*. The methods of Joseph Payne, Noah Webster and William Holmes McGuffey may be pooh-poohed at as obsolete, but they are vastly superior and much more sensible in preparing children to *help themselves* in learning. And Americans ought to be ashamed to be so weak-minded as to imitate the unsuccessful plans of foreigners that have much in common with the ancient system of Chinese hieroglyphics! This is one great reason why Vice President Marshall of the United States is quoted as saying that “of 500,000 children turned out of the public schools of this country 400,000 are failures.”

It is of little concern to me personally how the schools are managed, as my own children are too old to attend them. Yet when I see other people spending so much money and time upon their children's education, only to make them failures, and spoil their eyes and general health besides, it moves one to sympathy and pity for all concerned. We are

not writing to vent any spleen, therefore; nor to provoke an unkind thought or word; nor to try to be smart. We had an experience in school-teaching of nearly a hundred months ourself, and have not been asleep since quitting the work; so we are not guessing at what we say. If the primary teachers of this country will not be disposed to profit by our suggestions, kindly given, be it so; but we shall have discharged our duty to the present and rising generations and relieved ourself of any blame for failing to perform our moral obligation. And whether they do or do not, the teachers should remember that *they too* have a responsibility in the matter to do the very best they can for the parents and children of the land.

In the country schools, where all grades were taught by one teacher, we nearly always started in on a four months term with from one to half a dozen abecedarians. With these we used the spelling-book, chart, slate and blackboard, and began at once to teach the letters, and spelling small words; also, for short periods at a time only, writing letters, figures and words. It soon prepared them to try their ability, established self-confidence, gave them widening opportunities, and created an interest to do more. There was no guessing, nor jumping over words. We carried this work on carefully, and the children *helped themselves*, tickled at every step of progress. And we never thought of turning them out at the end of the term without being good readers in the second, third or fourth reader, depending upon the aptness of the pupils; and able to spell on and off the book in three and four syllables; read numbers, and add, subtract, multiply and divide in arithmetic; and write excellently.

All this was confirmed later, when in 1886-87-88-89, I taught continuously five terms in the primary department of the Bowerston schools, the whole school being taught then by two teachers. I had the beginners up to the fifth reader. My experience was afterwards written out in manuscript for a book entitled "Twenty-five Months in a Primary School-room," but it has never been published. Following is the program we used nearly all of the twenty-five months, and part of the time we had as many as 73 pupils:

4th Reader Class,	25 mins.		
3rd " "	20 "		
2nd " "	15 "		
1st " "	10 "		
C Spelling	10 "	on book	
Chart	10 "	"	
Recess,	15 "		
A Spelling Class	15 "	on and off book	
B " "	15 "	" "	
C " "	10 "	" "	
Chart	10 "	" "	
Writing	25 "		

This in the forenoon, repeated in the afternoon, with Arithmetic in place of Writing. The same pupils made up the reading and spelling classes, properly arranged to give time between recitations, and the largest possible number of recitations consistent with study work. Physiology was used as a Reader part of the time, once a day. We worked up numbers, writing, etc., by passing around the room and giving copies, "little sums," etc., to do at their seats; and *nearly always* had a class at the blackboard—one of the great secrets for every teacher. In spelling, we paid special attention to syllables and accent and distinct articulation. In reading, we gave particular care to punctuation, emphasis, etc., and frequently would read and have pupils count at the pauses, then have them read and I would count. Much of this program, with the natural auxiliaries and variations, would suit primary teachers well to-day. And it will prove more successful than you imagine;—and *just what the PEOPLE want*; tablets, and language work, and drawing, and fool primary arithmetics, and other incumbrances, are what book-sellers and quack curriculum-makers want. And it's *enough*; primary teachers should instill and drill in the real foundation essentials; the children will get the frills soon enough themselves. And how interesting and easy! We had grand success. Let others who have not forgotten say *how* successful.

In the autumn of 1902, after trying to get the tomfooleries and botch-work of the primary school corrected, and having my hopes blasted of the child ever being started right in education, unless we taught him ourself, we took our own boy out of school. He had then been to school four months

and a half, and knew only three letters of the alphabet. The teacher was writing him to death going through a first reader—Baldwin's, though he could no more read than a parrot! and was punishing him besides by keeping him in at noon for not doing what he did not *know how* to do. In the last week of November, we began with McGuffey's spelling-book and primer, giving two lessons a day in our printing office,—taking the time from getting out a weekly paper and doing job printing,—and in the last week of March, 1903, he had read excellently half way through the fourth reader, could spell and pronounce on and off of the spelling-book words of four syllables, was a fair writer, and had worked through addition, subtraction, multiplication and division, in arithmetic. He was then eight years old. At the school, the primary room covered three years' work, as they did it, but when he returned to school the next fall he was put into the second room, and we know he had a better foundation by far for future study and for newspaper reading than the other pupils had when they entered the second room two years later.

This is no boast, but hard experience that shows there is something wrong in our schools. Our boy was no smarter than the average school boy or girl. For ourself we claim no superior ability in the teaching line. We would be ashamed to have done less, but used no heroic measures. Any teacher, male or female, can easily do as much with proper *methods*, proper *spirit* and proper *freedom* from machine domination and wrong custom. We thus accomplished in *four months* time more than is done in the common primary schools now in *three years*. Think of the time and strain saved for the child, and the extra expense avoided for the parents! The only explanation is, the difference between *right* methods and *wrong* methods.

Word was sent out in the papers from Washington, D. C., recently that there are two years lost in the work of the public schools of to-day as shown by the results of some years ago. We have found the principal waste place;—we hereby point out the missing years.

The very best teachers should be employed for the primary schools, and they should have the highest pay. Stam-

ina, experience and judgment, and an age limit, have been required of senators and representatives; and these qualifications are no less necessary in those who train immortal souls for time and eternity. They should be *doubly certain* they have a knowledge of child nature and understand the laws of mental growth, as well as a sense of the purposes of true education and how to instruct and *develop* juvenile minds in the rudimental branches of learning. If the children are not *started* right, their education is apt to be faulty for life. Many young teachers are to be pitied, as well as the children in their hands. Having been ushered from a fashionable high school, deluded with the notion that, since they can perform a few foolish fads,—that are anything but desirable and proper education, they can take charge of a primary school,—one of the most important engagements in the line of human endeavor. And some of the teacher-training schools train many a one to be a deal of a sight worse teacher than if he or she had never seen a training-school, but exercised some good common-sense, or “mother wit.” The education of American children and youth is too serious and solemn a business to be passed by lightly and left in the hands of experimenting or mistrained amateurs. Moreover, our schools are too much at the dictation of so-called “professors” and other managers who never taught a day of primary school in their lives, and whose judgment of child nature no more qualifies them to advise methods of instruction for school children than a dude is fit to dictate the customs of society.

PSYCHOLOGY OF THE NATURAL METHOD.

The philosophy as well as the practice of the NATURAL METHOD of primary teaching shows it to be the only correct method. It is a law of mind that the *visual* organs are employed the most definitely; and these are the greatest aid in understanding and memorizing the sensations and impressions of sensuous objects, *when properly used*. The Perceptive faculties, as every phrenologist knows, come vigorously into activity next after the Nutritive. The most centrally located of these, Unity, is related to the thingness of things. It sees objects as distinct units, and traces out their separate

parts *as units*. But, except the article *a*, interjection *O* and pronoun *I*, all words are combinations of units; hence, are not adapted satisfactorily to the minds of children as elements of knowledge. Other Perceptive faculties take cognizance of *other properties* of objects, as form, size, color, etc., and the individual letters, as the ultimate units, become visual concrete objects to the child mind *as a basis* for associating the elementary sounds with them respectively, and for building and analyzing words. For this reason, the child should first learn well to distinguish the letters, and to give their names; then by gradual and repeated processes he should learn the powers of the letters; and finally should be drilled in spelling both on and off the book. Everybody that knows anything about the minds of children knows that they spontaneously perform both constructive and analytic operations; and the eclectic exercises in Orthography furnish *pleasure* to these faculties; while if any child be lacking in these primary elements, the work named will cultivate them.

The word-method now in vogue uses but *one* faculty chiefly, Form; consequently, a number of faculties that ought to be awakened are starved and stunted. Its excessive writing, which indirectly requires two more faculties, Construction and Size, is *injurious to the nervous systems* of young pupils, and soon becomes irksome, so that very few ever make good writers. Much writing is severe on the hands, back and eyes, and straining on the lungs too; and it has helped to put glasses on thousands of school children that ought to have good eyes and be stout and hearty;—this of itself ought to be enough reason to abolish the method. But further detriment is done to the child by ignoring *oral expression*, which should be first in importance and first in time. It is more essential that primary pupils be able to *tell* well what they know than that they be able to *write* it. And in the first three years of school training at least the emphasis should be strongly placed on oral work,—almost wholly neglected by the word-method. No wonder it is lame and unsuccessful! Any jack-squirt can see that more can be learned through the eye (sight), ear (hearing), mouth (voice) and hand (feeling and demonstrating) than merely by the eye and hand.

By the Natural Method of teaching, when a pupil of reading age comes to a word he is not familiar with and can not name at first glance, he can help himself by spelling out and syllabifying it, then pronounce it himself, and read on. Often he or she can *determine its meaning* from its analysis into prefix, suffix and radical parts. And this elementary exercise is only pleasurable. But, when a child has been taught to read (?) merely by the word-method, on coming to any new word in a newspaper or elsewhere, he is "stuck," and has to depend upon some one else, or skip it! And there have been lots of skippers!—young persons, who might have been good readers, stranded on the shoals of this object-word-writing, teaching-backward, "short-cut" method that may be justly branded as a hoax and a humbug.

Some claim it is no use to learn a word unless you also learn to know its meaning. But it is no more silly to presume that students will in time come to know the meanings of hard words, after being familiarized with them as mechanical objects, than it is to suppose that primarians will "get" the names and functions of the *letters* incidentally, when taught by the deceptive, nonsensical and disastrous word-method. Some people read the Bible without understanding the meaning of all the words! The notion will do for *talking*, but NOT for *reading*. Such dwarfed and dyspeptic views of teaching reading are calculated to practically break up all *interest* in reading, as is seen in the schools to-day, where nine-tenths of the boys and girls have little inclination to read anything, for the reason that they CAN'T read, or spell either, with any facility or intelligence.

Again, SELF-DEPENDENCE should be a particular feature to be inculcated in the child before it enters school, and from the first primary grade to the last hour in school. This involves at least two great laws of mind. And it is precisely what this Natural Method does at every step. It requires *concentration* and *association*, and yet furnishes *variation* that gives pleasure. It fits, and appeals to, the largest number possible of the child's expanding mental faculties, is so adapted that these faculties work together and help one another, and prepares the pupil to *depend on himself* and to "walk alone" in the educational world. It does it too in the

shortest possible time. It is based upon the soundest and simplest system of psychology known to man. And the greatest of all needs in teaching at this time is, that the teachers be indoctrinated with this kind of psychology and trained in this *scientific* way of instructing beginners. On the other hand, the "new-fangled" word-method robs the children of much of the *pleasure* of learning, retards their easy and rapid *progress*, fills them with a lot of memorized stuff, and makes them pitiful guessers and blunderers. Not only does this modern object-word-writing manner of conducting primary schools monstrously cripple the children while in them, but the middle and higher grade teachers suffer from the attendant evils. Pupils get the *awful habit* of **DEPENDING UPON** the teacher or some one else, like the infant for spoon victuals, so that the boys and girls in their teens do not outgrow it, and depend upon the teacher or others for their work in arithmetic, grammar, and other branches. And there is ample opportunity, if not temptation, for deception and dishonesty here. Such **HELPLESSNESS** and dullness are manifested everywhere every day. Carry this principle and practice out in life. The boy or girl that has to be called out of bed every morning to breakfast will seldom reach a big mark; and the young man that depends upon his "pap" for a living will usually make a poor one for himself, when obliged to go to it. This habit of *dependence* is a mighty curse;—it ought not to be fostered in school. Georgie, the orphan boy, set a good example. His relatives were fussing about who should raise him. One day they found him eating a cake of Fleischman's yeast. When asked what he was doing that for, he replied: "Oh, I have heard so much talk about raising me, so I just thought I'd raise myself!" The primary teacher needs to instill this spirit, and use methods that will enhance it in her pupils.

Word-method teachers labor too hard and fail in results. The stereotyped scheme may *seem* to be labor-saving to the teachers, but it is not;—they have to apply their power awkwardly, as their theory does not fit the children's minds. It will do for them that know no better, but no primary teacher will think of using such a poor, botching method, af-

ter knowing the better way, *for her own very self-interest*. It has never been popular, but has had to be endured. And we are more than warranted in saying this by the general dissatisfaction that prevails in every section of the country about the same. The people of the United States are now reaping bitter fruit in bad spelling and reading, and a dearth of orthographical knowledge, and presumptively, defective higher learning, because our educators back in the 1880's dropped their own good American plans of teaching and imported inferior methods from antiquated foreigners. The cry that comes up from disappointed parents, business men, newspapers and colleges in every quarter of the globe, proves it. We are not in favor of borrowing, buying or stealing brains, professors or methods from Germany or any other foreign country. And surely America will have more credit for *re-adopting* and sticking to her own common-sense and successful ideas of teaching, unsurpassed anywhere in the world!

Let no one imagine that the Natural Method is difficult. True, the education of children must be *directed* for them, and this takes *some* work. Suppose it does. Isn't that the teacher's *business*, as any other? Isn't MIND TRAINING as important as any other business?—and as needful of *careful* work? "There is no royal road to learning," except the good old way of labor. There may be monotonous *joys* in following an imperfect method of school instruction, but there is more solid wisdom, enduring success and genuine *felicity* in teaching according to the laws of human nature. The Natural Method is *natural* to children, and it assists the child-forces to happily expand into true scholarship. If a teacher really understands the profession, is in earnest with its best interests and advancement, and takes delight in seeing the children learn, the work will not seem very laborious. And if the conditions just aforesaid do not exist, a mistake has been made in the calling, or in preparing for it. It is a mistake that a teacher should do the most work in school;—the pupils will do *that*, if properly guided and stimulated. It is *their part* of the business, and they will LOVE to do it, when directed in the right way. It is the *teacher's*

business to know how to readily direct and help them, and then take it easy. The teacher should study the program, the classes, and the results of the work pupils do.

We might amplify at length and show how our schools have come to be in such bad shape; we might tell why and how almost a generation of young men and young women have been spoiled, thwarted and placed in the line of failure; we could point out some facts as evidence that our educational institutions are almost a reproach to our so-called civilization, *considering the money paid out for them*; but time and space forbid just now. In another installment on this subject later, we shall attempt to describe a Model System of education for State and Nation.

THE MILLENNIUM IDEA.

A "Castle in the Air" Unsupported by Reason or Good Judgment.
A Scamp's Bait for the Unwary and Unlearned.

The "Millennium" so-called has ever been, and is now, a creature of the imagination; it is a mere assumption to hang hopes and fears and wonders upon. It is based on an ignorant view of the Mosaic account of creation hitched to a literal construction of the 4th verse of the 90th Psalm,—that one day with God is arithmetically equal to a thousand of human years. The earth was supposed to have 6,000 years of trouble, and then there would come suddenly 1,000 years of joy. The idea was formed and set afloat when people were illiterate and superstitious; and many have no better sense than to believe it yet.

There has always been a class of persons so constituted with childish imaginations and light judgments too ready to take in with anything that savors of the marvelous. To this class belong those who believe in the "Millenium." They are to be pitied for their gullible and opinionated credulity.

The Jews, in their Messianic anticipations, saw Jerusalem as the central city of the world, from which Christ and the "saints" in visible majesty would rule their kingdom. It satisfied the Hebrews, but it was sheer imagination and nonsense. Touches of this visionary belief crop out in the book of Daniel [and] elsewhere in the Scriptures. The idea was caught up by the followers of Spitama, and Zoroastrian-

ism, or the Parsee religion, of Persia, became tinged with it. Their imagination and hope point them to the final triumph of Ormuzd over Ahriman. The imaginary notion drifted still further down the stream of tradition and the Christians linked it with their doctrine of the *Parousia*, or second coming of Christ. Hence, St. John on the isle of Patmos, himself a Christian, and a most visionary soul as shown by all the writings ascribed to him, presented this view in the 20th chapter of the Apocalypse;—thus undoubtedly reiterating the old idea of previous ages. In the last quarter of the 10th century, A. D., by the misinterpretation of the first seven verses of this same chapter, it was believed that the end of the world was close at hand. The utmost excitement prevailed in all countries. The clergy skillfully availed themselves of this state of feeling, and the churches were thronged with penitents. Old edifices were enlarged and new ones built to contain the vast crowds seeking pardon for their sins and favor in the next world. But when the sun arose on the first morning of the 11th century, as they counted time, it vouchsafed to mankind the chance of continued endurance and showed them their error. With the subsidence of this spasm arose the Crusades. The delusion was rank during the civil and religious wars in France and England, some claiming, in the time of Cromwell, that the “*Millennium*” *had* come, and *they* were the “*saints*” that were to inherit the earth. Swedenborg taught that the “*last judgment*” took place in 1757. One theologian, Bengal, claimed the “*Millennium*” would begin in 1836. Wm. Miller fixed the advent of Christ at about 1843. John Cummings at first expected it in 1866 or ’67; but came to the conclusion later that, since there were no “*Millennium*” symptoms, the beginning of this supposed period would not differ so much, after all, from other times (a good way to get down easy!). And now the Russellites are bending everything to fetch it in October, 1914; while several other sects of “*Millennial Dawnists*” stoutly disagree with them, and with one another. Indeed, the belief seems to be rather widespread at this time that a great and happy era, just 1,000 years in measurement to a gnat’s heel,—as they picture it, is soon to

be handed over to mankind by Providence, regardless of any laws of cause and effect.

The whole thing is sop for the simple, on a par with witchcraft and the superstitious doctrine of once religious people that the earth had four corners and a jumping-off place! Of course, the silly Russellites will, like the Crusaders, find out their gullibility; but the wily old knave that leads them by the nose will, like Cummings, get out of his chicanery some way, most likely by fixing another date, and still go on gathering in the shekels. Only unlearned persons or else a deceptions scamp will pretend to believe such an absurdity. And it makes one smile to hear or see a fellow innocently quoting from the 24th chapter of Matthew and elsewhere in the Bible to bolster and back up their narrow-minded notions of God and his world. Science shows that in the march of progress there will come a time, many years hence, in the perfectibility of the human race, when holiness will reign more general over the world. And we are gradually coming to that. But it will be a more lasting and indefinite period than a thousand years, when we get to it. Christ told his Disciples when they mutinied on this question that not even the angels in heaven knew the time of the coming of the son of man, although that generation (A. D. 32) should not pass away till all the signs would be fulfilled. The language is simply evasive and figurative. Mankind is doing too much for itself for Christ to meddle with it in an unusual manner. It is not the nature of God to precipitate a surprise of instinctive goodness on humanity all at once. And none of the Era readers, we hope, will be soft enough to swallow this traditional tomfoolery, though crack-brains may bellyache and self-conceited pretenders put false significance on Scripture and the happenings of the times.

A Vindication of Phrenology.

Among the failures of the last century, according to Alfred Russell Wallace, was its refusal to recognize Phrenology as one of the true sciences. This distinguished British evolutionary scientist has lately been confident enough on the subject of the despised field of investigation known as Phrenology to predict that it will gain general acceptance before the twentieth century has expired. "It will prove it-

self to be the true science of mind," he avers. "Its practical uses in education, in self-discipline, in the reformatory treatment of criminals, and in the remedial treatment of the insane, will give it one of the highest places in the hierarchy of the sciences." The persistent neglect of Phrenology during the past sixty years and the obloquy into which it has fallen must, according to Wallace, again be referred to as an instance of the prejudice that prevailed among men of science when they were advancing so proudly through the mazes of evolution.

To what extent has this attitude changed? In the opinion of French writers in the scientific press of Paris, Phrenology tends to revive as a branch of Psychology, rather than as a separate science. As licentiate of the Royal College of Physicians in London and as a professor of medicine at the University of Vienna, Dr. Spurzheim made a vast series of observations which fell into disrepute as a basis for generalization. Within the past few years the tendency has been to revert to the ideas of Spurzheim.

Dr. Spurzheim, in this newly-issued work bearing his name, generalizes solely from what he calls "organs." This conception of organs for the perceptive powers and their subdivision is his. He refers to organs of constructiveness, of acquisitiveness, of ideality, and the like. These primitive powers of the mind and their respective organs having been proved by observation and induction can not, insists Spurzheim, be attacked by reasoning alone. "Supported by invariable facts, they must be admitted as existing."

For example, it was observed that the disposition to mechanical arts was indicated when the brain at the temples is prominent or large. Further observations on mechanics, architects, sculptors, and painters, in whom this organ is large, soon pointed out its precise situation. In animals the ability to construct is not in proportion to their understanding. The beaver, with less intellect, surpasses the dog in constructiveness. The skulls of animals which build and make burrows, and of others which do not, present a remarkable difference at the place of this organ, as is seen in the heads of rabbits and of hares. The beaver and its allied forms have it distinctly evident.

It is not the argument of Phrenology that the organ gave rise to the sublime conceptions of a Raphael, but that it was essential to the execution of these conceptions. It produces the results known generally as construction, or creativeness in the material sense. By means of it, birds build their nests, Santos Dumont evolves his air-ships, and a Holland constructs the submarine. In other words, the propensity to construct generally is localized in the appropriate or-

gan. Other faculties are localized in other organs. The observations upon which Spurzheim and others draw these inferences make up Phrenology, a science which cannot be argued away through the medium of the intelligence alone, but only by an assemblage of opposing facts. Where are these facts? Spurzheim and Wallace deny their existence.—

Current Literature.

Era readers are more or less familiar with Dr. Spurzheim's labors as the coadjutor of Dr. Gall. A few words seem necessary, however, as to Dr. Wallace. Alfred Russell Wallace was born at Usk, in Monmouthshire, Eng., January 8, 1823. He passed onward peacefully at 9:30 a. m., November 7, 1913, at Old Orchard, Broadstone, Wimborne, Eng., in his 91st year. Though fourteen years younger than Charles Darwin, he coterminously with him and independently perceived the theory of "the survival of the fittest." He held a spiritual conception as the origin of the universe, was one of the great men of the world, and a recognized authority on Ethnology, Biology, Botany, Psychical Research, Phrenology, &c.

By the reports of the Ohio congress we see that Harry Kemerer of Carroll county and L. H. Scott of Harrison stood by the people manfully and showed they have both backbones and brains. Mr. Kemerer is the genial and able editor of *The Free Press Standard*, published at Carrollton, O., and Mr. Scott is a leading business man of Cadiz, O., who is serving his third term as representative to the General Assembly, having thus broken the record on this office and also earned a promotion for a bigger job.

The nine practical lessons in Character Study and Affinology by Prof. Harry Stauff, founder of the Alpha School of Human Science, 5 Highland Park, Los Angeles, Cal., are at hand. They are well worth the money,—see ad in January Era. Each lesson is separate and nicely gotten up, illustrated and printed. They embrace, in order, the temperaments, organs, how to read character by sight, chin and jaws, ear and mouth, eye and eyebrow, nose, pursuits and trades, and marriage adaptations. We advise all interested readers to write Prof. Stauff and see what he will offer you.

Wisdom is knowing what to do, and skill is being able to do it. A boy may watch a blacksmith make a ring, but he must have practice, or he will be very awkward at the work. Modern education lacks in training for skill.

Candidate for Representative.



Some two or three weeks ago it was announced in the Cadiz papers that R. R. Beetham of Cadiz is a candidate for nomination for representative to the General Assembly of Ohio, to be elected next fall. As he is the only one so far positively announced, and being well acquainted with him, we began to wish there would be no other fellow after the job. It dawned on us, too, that only a few years ago, after he had undergone a critical phrenological examination in our office, we advised him to be a representative. Ac-

cordingly, we wrote him for his "image" to be further phrenologized. Our knowing readers can see representative qualities in his portrait. He has the Moral region fully developed, a keen perceptive and practical intellect, and a well-balanced physique. He is able and worthy, and has the friendship and culture. And the Era hopes no one will have the hardness of heart to try to run him down, nor the pleasure of beating him out in the race.

Marion Ghent English, of 2183 E. 74th St., Cleveland, O., has sung another sweet song. It is called "Mamma's Little, Little Lamb." With violin and cello obligato by John S. Zamecnik; price, 50c, in six pages sheet music; illustrated. It belongs to the home and pathetic class of music, and, once heard, every lover of childhood and domestic affection will want a copy. Mrs. English is one of our Ohio phrenologists, and is more than an ordinary woman. Address her for the song.

We have received the illustrated prospectus of the Battle Creek (Mich.) Sanitarium, which gives a good idea of the system and facilities of the institution. Those in need of health improvement, or rest and recreation, should either visit the place or write for particulars about it.

Phrenologists ought to be interested in the great questions of the day,—religious, educational, social,—because Phrenology has something to say in regard to them all.—*G. H. J. Dutton, of England.*

When two boys start out in life, one with a copy of "Winning His Way" in his pocket, and the other with a piece of natural elementary hustle in his head, the latter usually comes in first at the post.—*Washington Times.*

Subjects for Lectures, Talks, Etc.

Persons desiring subjects for lectures or talks, and ideas on the same, may find some good ones (pardon the seeming egotism) in the Era. You can change the phraseology to suit your occasion and yourself, of course. And we suggest also that each phrenologist try to write short articles for his or her local papers. It will greatly help the cause, help you as a writer, and give you some prestige, popularity and advertisement as a thinker and scientist. But, greatest of all, it will do other people good. Friends, try it!

As the boy said at the public dinner, with a chicken leg in one fist and a hot potato in the other: "Table manners were invented by people who was never very hungry."

Some men are born great, some achieve greatness, and some grate on you.

When a woman opens the front door and says, "Tum in, deary," to a little wiggling pug-dog, you can bet on it that if there are any children in the house, they don't stand half a show.—*Indiana News*.

The Planetary Daily Guide for all 1914, by Prof. Llewellyn George, principal of the Llewellyn College of Astrology, Portland, Ore., is on our table. It is the 9th edition, and has 116 pages, with an appendix. It contains some remarkable statements, and interesting, whether you believe in Astrology or not. We have never believed in it, but it may be our fault. Yet we like to have pamphlets and journals to know what others believe. The price is not big,—only 50c; and any one interested in the subject will get a good lump of literature in this neat and natty little book.

After a man has realized that he is a failure, he can at least write magazine articles advising young men as to the best way to succeed.—*Ex*.

"TOTAL DEPRAVITY."—John Quincy Adams once said to a popular Orthodox divine, with whom he happened to be in conversation, and who had introduced the notion of total depravity: "You orthodox clergy think most unmercifully of human nature. I have sometimes heard sermons about our wickedness that really made me smile. I wonder that a preacher, after such a discourse, should descend from the pulpit, and take one of us by the hand; but perhaps he scarce believes it himself, and was only performing a technical routine that had no connection with practical wisdom or common sense. I think better of human nature."

Attacks on Women.

Newspaper reports of attacks on women have been more frequent recently than ever in the history of this country. For every effect there is a cause, and the cause in this case is obviously the prevalence of prurient literature and plays under the guise of "eugenic" and "education of the innocent." These alleged "uplift" productions are usually of the most suggestive character, and the education of the innocent has been to arouse thoughts which had been impossible before. The mischief that has been, and is being, done by this class of literature and this type of play is incalculable, but the fact that it is being done is apparent in the news.

Every right-thinking man and woman in this country owes the duty to discourage the further circulation of the vile trash that is being thrown on the market, for private profit, under the pretense that it is for the moral betterment of the public. The thing can be stopped, but to stop it will require united action. The time for that action is urgent. The mischief-makers are not hesitant in pushing their demoralizing campaign.—*Pittsburgh Sun*.

Persons who really wish to become angels should make a start in that direction while they are yet mortals.

Visits to My Grandpa's.

By a boy

When I go to my grandpa's place,
I always meet his smiling face;
He always greets me with delight
And pleases me with all his might.

He says he likes to see me come,
And when I do, he gets me some
Of the goodest and bestest apples he
Can find upon the biggest tree.

Oh, grandpa he's the bestest man;
He helps me every bit he can;
And when I cut my finger bad,
He looks as if he's awful sad.

And so he says: "Hush, if you can,
And be a little gentleman."
And one time when I went up there,
He gave me an apple and a pear.

I never saw a pear before,
And so I liked him more and more;
And when I went back home again
He said: "Come back again whenever you can."

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A Baltimore donkey ate a \$150 Panama hat. He got more good out of it for less money than the other fellow did.

There is contagion in a sweet and beautiful character, for health is contagious as well as disease. We are all the time giving to others either wholesome or unwholesome moods—poisoning their atmosphere with doubt and suspicion, or clearing it with helpfulness and good cheer.

SLEEPERS.—A sleeper is one who sleeps. A sleeper is that in which a sleeper sleeps. A sleeper is that on which the sleeper runs while the sleeper sleeps. Therefore, while the sleeper sleeps in the sleeper the sleeper carries the sleeper over the sleeper under the sleeper until the sleeper, that carries the sleeper, jumps the sleeper and wakes the sleeper in the sleeper by striking the sleeper under the sleeper on the sleeper, and there is no longer any sleep for the sleeper sleeping in the sleeper on the sleeper.—*Ladies' Home Journal*.

AN ACCIDENT.—It is said that a cow belonging to a Tuscarawas county farmer fell into a ditch the other day and strained her milk.

It is sometimes wise to play the fool.

Groundhog winter!—6 inches of snow.

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Sassafras, oh, sassafras,
Thou art the stuff for me;
And in the spring I love to sing,
Sweet sassafras, of thee!

—*Jas. B. Elmore, Alamo, Ind.*

The world's Sunday school association reports that there are upward of 300,000 Sunday schools in the world, with 30,000,000 officers, teachers and scholars, and that this army is growing at the rate of about 1,000,000 members a year.

ABOUT CHICKEN FEED.—Don't feed much corn to hens that are to shell out the eggs. Give them a feed of whole oats or barley or wheat for the morning meal; alternate this with something else for a noon scratching match; and in the evening, while it is still light enough for them to find it, feed them any other grain—all they will eat up clean, so they will go to roost with full crops. Keep hanging up, so they will have to jump for it, a head of cabbage or several rutabagas or big turnips. Give them clean water once a day, even in the coldest weather, with the chill off of it, and occasionally throw in an armful of clover hay—they will eat it all up. Keep only pullets for winter layers, and only enough two year old hens for breeding. It won't make much difference what breed you have; they will shell out the eggs all winter. With these general hints, any farmer ought to have so much success that he will become interested in the poultry as much as anything else on the farm.

A Student's Hit.

It happened the other day when visiting a Dr. friend of mine. There was a young man in, unknown to me, and the Dr. in presence of other friends too, compelled me to read his head. I understand the Dr. took the opportunity to try me, and asked many questions concerning him. Not wishing to make a poor showing, and finding it quite difficult to say otherwise, I said that he has very marked criminal tendencies, but that he could correct them (which I doubt very much). His physiognomy and cranial conformation are such that I could not easily find anything good to his favor. Some days after, the Dr. friend told me the young man left the jail where he was for five years for killing his father-in-law. I wonder how he got out with such light sentence as five years. This young man is a Porto-Rican.

So writes Alberto Ruiz Flex of 169 Manhattan Ave., N. Y., one of our students, now on his 4th Lesson of the Professional Course in Phrenology, having taken the Primary Course. It shows what students in this science can do. How much could a professor of the old kind of so-called psychology that teaches there is no difference in minds tell about such a character? And our teachers are working away on it! "Shoot" on such short-sighted mental fetishism! One look with Phrenology will tell more about *any* character in half a minute than all the old-school psychology of Halleck, James and Bowne piled up together can tell "in a coon's age."

Mr. Flex is a native of Porto Rico and of Spanish extraction; he is preparing to become a professional among his own people and others. We are proud to be his teacher.

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Send us the names and complete addresses of 10 young people attending Grammar and High School in your town, and 10c, and you will receive a 3 months subscription to our monthly magazine that contains valuable departments of especial interest to you, as well as every member of the Home Circle. **POSITIVELY NO FREE COPIES.** [—Cost too much.] Agents wanted. Liberal commission paid. When you send your subscription and 10c for 3 months with the 10 names (this month only), we will send you agents' terms that should pay you at least \$3.00 to \$5.00 a week, besides attending school. Send to-day, before this offer is withdrawn.

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Some children who are 13 years old at home are 15 at school and 9 on the train.

IDEAL WOMANHOOD;

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The Social Affections--5.



LARGE.

The Social or Domestic Nature of man attaches us to society, conjugal consorts, family, friends, home and country. Many of the animals have these instincts, in some of which some of them are remarkably strong. The organs of these faculties are located in the lower backhead; if large,



SMALL.

there is fullness and length from the opening of the ears in this section; but if small, the bulk of brain behind the ears is comparatively wanting. It should be remembered that it is *relative* quantity of brain in any part that determines the disposition or talent. A head may be full in one part, but if fuller in other parts, the latter sway the character.

8. GENDER.—The Amative Instinct.

7. Are powerfully sexed; liable to perversion and lust, and to libertinism, nymphomania or lewdness.

6. Passionately fond of the opposite sex; have much personal magnetism to attract; desire to marry young.

5. Feel much love of, admiration for, and instinctive craving to be with the other sex in common.

4. Have a fair share of gender, but are considerate of other qualities; a good companion.

3. Are susceptible of general sexual love, but must be courted some; moderate ardor. Prefer good conditions.

2. Care little for the society of the opposite sex; cold; may be talented, yet hard to understand sexually.

1. Scidom feel sexual affection or desire to marry; are unmagnetic toward and even dislike the opposite sex.

TO CULTIVATE.—Regard a good, hearty sex-nature as an essential of health; also as an indispensable element of

manhood or womanhood. Study these points over and over until you realize they are unquestionably true. Then, with these views always well-grounded in the mind, resolve that in every way you can you will develop sex-power. By eating heartily and practicing proper health rules, you will attain a large amount of vital energy; this will be "steam power" behind your efforts. With these facts as a basis of intelligent faith in results, begin to practice brain development. Go into society and *exercise* this faculty. Associate with those most familiar first, and widen more and more the circle of acquaintances. Cultivate it for your life. Make it your *business* to be popular; yet at all times BE GOOD.

TO RESTRAIN.—The abuse of this one faculty has been the foundation of more evil than the wrong use of all the other faculties of the mind put together. Uncontrolled, its perversion as a mental element, together with the reproductive organs, its train of troubles is made up of masturbation, rape, adultery, libertinism, prostitution, murder, etc. Sexual hygiene and eugenics are all right in their place. If this propensity is too strong or inflamed, draw on the Moral or Self-conscious faculties, or both, and start into vigorous action Conscience or Pride, or other counteracting faculties. Avoid all stimulants in diet, and all impurities in thought. Have "nerve" enough to shun spices, peppers, hot drops, tobacco, liquors, and other aphrodisiacal articles; and sense enough to keep the mind busy with other interests; so that if a sensual thought flits by, you will dismiss it instantly. Direct this sexual love to the mental traits, and in this way prevent the physical qualities to excite passion.

9. MATING, or Conjugality.

7. Are by nature most devotedly inclined to one of the opposite sex; liable to be jealous. A monogamist.

6. Seek, and cling tenaciously to, one sexual mate; despise disappointments; get lovesick.

5. A true and faithful lover for life under favorable circumstances; good conjugal affinity.

4. Are inclined to a single love and union for life with a chosen one, yet can readily change the object of affection.

3. Are somewhat disposed to stick to only one, but can mingle promiscuously; not exclusive, unless by other traits.

2. Like them all, and can hardly decide which one to marry; are rather fickle.

1. Love every pretty face, and stick to none; must be watched and kept at close range.

TO CULTIVATE.—This faculty involves courtship, matrimonial selection, and the proper conduct of men and wo-

men after marriage. We have seen persons with it strong disappointed and almost go crazy or broken-hearted, and desperate things result from jealousy; while, on the other hand, weakness in the faculty causes even greater ruptures in society. If it were more generally *understood* as an element of character, the knowledge, we venture to hope, would prevent many a marriage, many a brawl, and many a divorce. It seems to be a wise provision in human nature against free-love, polygamy and polyandry. By knowing its function and degree of development, one can use common-sense and adapt watchful solicitude over it as needed. If weak, be glad you know it as one of your weak points, and *overcome* it. Don't allow yourself a second thought of new faces, and strive to firmly center all your interests with the one.

TO RESTRAIN.—This is scarcely necessary, except where the faculty is so strong as to produce jealousy, or in case of death of the loved one or unrequited love. Divert yourself and drown pining and despondency. Substitute other affections and nurture them, and think what a fool you are to be jealous-minded or disconsolate.

The temperaments constitute the fundamental elements of the science of marriage. And their indices are as easily learned as those of any other department of natural history or science. A knowledge of them will prove a certain guide to correct physiological marriage. It is a grossly-false assumption that nervous, consumptive and scrofulous forms of disease, and asylums for the care of the blind, deaf, idiotic, and imbecile children, result *entirely* from diseased or weak-minded persons in wedlock. The truth is, many of these mischievous consequences come from temperamentally-un-suitable marriages of quite healthy men and women. By wisely mating as to temperaments and the combination of the mental faculties for harmony and culture in companionship and the welfare of the offspring, the whole problem of matrimony is solved. Such a consummation, together with the right choice of occupations, would nearly abolish crime, poverty, vice, and disease. Incompatible marriage, both physiologically and phrenologically, in our cities and older communities of our country, is now too much the rule, as has been the case for many generations in the old and wealthy States of Europe, and society suffers, not only in health, but in reckless, miserable living. Hence it is, that of all the subjects that claim the attention of civilized man, scientific marriage is paramount.

10. PARENTITY.

7. Are passionately fond of children, parents and pets; very motherly; too philoprogenitive and indulgent.

6. Love, and are loved by, children generally; make pets of dogs, horses, dolls, etc.

5. Are a tender and good parent, and kindly disposed toward other children and pets.

4. Love your own children, yet not fondly; not very patient nor indulgent with them.

3. Are not fond of children; care little for animals or pets, and are some annoyed by them.

2. Not a good primary teacher, and should try to imitate Christ; indifferent to animals.

1. Almost hate children; not a good nurse, but a Herod.

TO CULTIVATE.—Force yourself to play with children and sympathize with them in their little joys and griefs. Play chummy with them. Show a kindly regard for animals. Think of the nobleness of founding a good family among men. And if no children of your own, adopt one or more. "Honor thy father and mother."

As marriage is the first Social union among mankind, so the family is the second. And this faculty of Parentity entails the duty and responsibilities of bearing and rearing children, their government and education, and starting them in occupations. And to elicit from the children of a household all the more perfect traits and characteristics which the Creator has implanted in their natures should certainly be the aim of all domestic ambition. Some persons, through well-meant kindness, spoil their children's dispositions, and reap trouble to all concerned, perhaps for a lifetime; while others can make the same children amiable and easily-governed in a short time.

TO RESTRAIN.—Plan your ideal family affairs as a wise business man figures on his business, and then carry out your calculations as well as possible. If inclined to pamper them or to let them rule you too much, impress upon them as well as yourself that the good of the child requires the exercise of parental authority. If a child dies, or leaves you by marriage or otherwise, don't fret, but apply the law of diversion.

II. ABODE, or Love of Home.

7. You worship your "Home, Sweet Home;" can't well leave it; subject to home-sickness.

6. Strong love of home and country; would rather have visitors than visit; a pigeon.

5. Prefer to live in one place, yet will change when the other faculties require it; not a rover.

4. Are fairly well satisfied with a fixed abode, but can

travel and not get home-sick; it depends on other faculties.

3. Form some, though not strong, local attachments; would as soon travel as not.

2. Have but little regard for domicile or country as such; must have changed residence while young.

1. At home wherever your hat's off; a rambler.

TO CULTIVATE.—Select an abode, and resolve to stay there. "A rolling stone gathers no moss." Take a lively interest in it by improving it, planting flowers, vines, trees, etc. See "General Rule for Self-Culture," page 29.

TO RESTRAIN.—In going away where duty or pleasure calls you, fortify your other faculties against this one and make its murmurings be quiet for the time being. Read books on travel, go visiting and traveling oftener, and counteract home-craving with a strong interest in new things and how other people live.

12. FRIENDSHIP.

7. Have a remarkable fondness for society and relatives; too gregarious for your own good.

6. Are decidedly social, a mixer in society, and apt to be imposed upon through friendliness.

5. Are a pleasant friend, yet not enthusiastically warm-hearted; can exchange old ones for new.

4. Are cordial to those about you, but your attachments are not lasting; accommodating for equal favors.

3. Capable of fair affection toward your friends under favorable circumstances; may know many, but friendly to few.

2. Not much desire nor ability to make friends; rather sour; do not believe in partnership.

1. Are cold as an icicle; prefer to live alone as a hermit.

TO CULTIVATE.—Think of the *value* of friends, and try to win them. Go into society and to parties and pitch in and enjoy friendship.

This faculty is the basis of fraternal love, and from it we have the *third* social union of mankind, that of Society. It does not depend upon the sex nature for desire of association, for it may be as strong between two men or two women as between a man and woman. Business should be tinged more with this genuine article and less with selfishness.

TO RESTRAIN.—Exercise the intellect and judgment as to the proper limits of this feeling. Don't be "hornswoggled" into anything through appeals to it. And use reason to solace yourself and others in case of the death or absence of friends. Apply "General Rule for Self-Culture," page 29.

The Self-Conscious Impulses==5,

LARGE.

This class of mental elements are higher up than the Animal Propensities and Social nature, both in location and function. They have an aspiring and governing tendency, and produce, more than any other class of faculties, what are called the *will*

and *dispositions*. They make the dunce, the dude, a superintendent, commander or leader, according as the other faculties are developed. They self-consciously relate to self as related to danger, individuals, society, occupation, etc., and give regard for character, self-reliance, sense of safety, love of distinction, perseverance, and aspiration for self-improvement and the improvement of society and government. The organs of these faculties are located in and around the crown of the head.



SMALL.

13. CAUTION.

7. You are too hesitant, diffident, and afraid of shadows; the watch-crow; cowardly.

6. Suffer considerably from groundless fears, and are too easily worried; watchful as a cat.

5. Are judiciously cautious, but not foolishly so; procrastinate some, yet worry very little.

4. Have prudence and forethought, yet under excitement might act rashly; depends much with other faculties.

3. Are somewhat careless and imprudent with reference to costs or results; and deliberate but little.

2. Too careless; "Be Careful" should be your motto; apt to "get into hot water."

1. Disregard consequences, do not know what fear is, and need a guardian.

TO CULTIVATE.—It is hard to expect one that has weak Caution to be cautious enough to try to cultivate Caution. All are born with some of this faculty, and the greater its deficiency the more assiduously it should be nurtured. Make it a rule to think twice before you act or speak. Consult other persons about matters of any importance, and consider the future. Go slow, and "Be sure you are right; then go ahead." Harness Reason and Firmness together to aid this faculty's rightful exercise, and in every way arouse it. Be cautious not to allow it to become weaker by disuse. Do not choose a dangerous business.

TO RESTRAIN.—Draw on Courage, Energy, Reason and Firmness to check the unnecessary fear and misgivings. Reflect how foolish it is to worry, and adopt a more daring spirit. Remember the story of the old lady who lived in dread lest her only cow would be found some morning choked to death by swallowing the grindstone. Children with large Caution should be encouraged to be brave, cool-headed and decisive. Let each one know his degree of the faculty, and then regulate it by sense to a normal condition.

14. AMBITION.

7. Are extremely affected by praise or blame; worry over mistakes made in company; foppish.

6. Regard honor quite highly; are too sensitive to remarks; apt to brag; somewhat vain.

5. Like to show off pretty well and to excel; consult the looking-glass some; not vain, but like to appear good.

4. Are desirous to excel, and somewhat sensitive to eulogy or censure, yet do not court popularity.

3. Will not sacrifice to obtain compliments, despise flattery, and are somewhat wanting in politeness.

2. Have little approbateness or concern about people's talk; independent.

1. Care nothing for commendation or blame, and are indifferent to popularity; hate style and duds.

TO CULTIVATE.—Think of your personal responsibility and determine to be a progressive man or woman. Begin to tell yourself that you *are* somebody, and that this *faculty* makes you indifferent. Assume a winning, affable manner as a matter of policy, and keep this up till it becomes a second nature. Set yourself to win honor and renown in your chosen business. Do such things as will bring compliments and encomiums, and having deserved them, accept them gracefully. Avoid criticisable company and circumstances. In short, by following *the law of development* make a reputation and a good name in the world!

TO RESTRAIN.—There are just two things to know and one to do in restraining the action of any faculty: The degree in which it is excessive; second, how to bring to bear upon it such allaying influences as will keep the thoughts, feelings and acts normal; and third, *do* what you know to be required. A faculty is quiescent until awakened by the presentation of objects or thoughts in its line, and is abated by the removal of whatever stimulates it. Now, find out these things and *act*. Ask yourself "How nearly correct is this impulse?" Subject it to Conscience, Reason, and Firm-

ness, and practice right conduct, and let people say what they like.

More ill health and premature deaths come indirectly from this faculty than from any other, by the fashionable notions and habits that grow out of it,—in smoking, chewing, drinking, wearing stylish clothes, etc.

15. PERSISTENCE.

7. Are very stick-to-it-ive; have great concentration or application of mind; too prolix and tedious.

6. Have much continuity of thought; prefer only one kind of work; inclined to be absent-minded; a specialist.

5. Would rather finish work begun, yet by effort can change to other; good application; thorough.

4. Can think and work steadily, if necessary, but are not confused by interruptions; fair patience.

3. Somewhat notionate; are liable to have too many irons in the fire; crave novelty; hate long jobs.

2. Love change of thought and variety of occupation; change your mind with the weather; a weather-vane.

1. Are restless, and have little application; full of notions as a dog is of fleas.

TO CULTIVATE.—Reflect to yourself that it is a great weakness to change about so often, and that with such a mental disease you cannot accomplish anything like a magnificent success nor gain a reputation as a dependable authority or standby. Use intellect and will-power, when prompted to drop a thing, to hold on, and on, and still on, until you shall become *noted* in that line. Plan and practice consecutiveness of thought. Arrange your work and business as to *compel* your continuous attention to one line. Advertise that one business and put yourself in relation with it to the public that you *will not dare* to quit it. Create an *interest* in your business and, if necessary, create some side interest to hold you to it. Concentrate the mind on one side of life and live to the full in one direction; i. e., in other words, live in *one department* of your brain at a time, and make it a long time.

This faculty is weak in the majority of American minds, owing to our system of education and numerosity of employments. The way our children are taught, namely, by piecemeal glances, it is no wonder that this faculty is all broken up, or that our people have wandering minds, or that we are proverbially superficial.

TO RESTRAIN.—It will scarcely be necessary, except where given to too much amplification in writing and speak-

ing, when you should carefully prescribe yourself as to time and space. If troubled with a plodding disposition or an inclination to excessive elaboration or tediousness in work, spur up and "get along, Josie;" put more variety and spice into your business for the use of more faculties and their enjoyment, or put yourself into some business that has variety in it.

16. PRIDE.

7. Are dignified in the highest degree, self-confident, do not want to take advice; liable to be haughty or conceited.

6. Are proud, self-reliant, high-minded, and tony; like to assume responsibility; a commander.

5. Like yourself first-rate; have much self-esteem; would rather give orders than take them; a good boss.

4. Have self-respect and a fair degree of pride, yet are not haughty; a reasonable amount of pomposity.

3. Are a little short on conceit in yourself; rather under-rate your personal abilities; give up too easily.

2. Lack self appreciation, have too little sense of pride to give ease; should pitch in and be freer.

1. Are bashful, undignified, and liable to take an inferior place; will seek and take advice; a greenhorn.

TO CULTIVATE.—As you know and realize your lack of self-importance, set to work positively to *be* more important. Walk big, with the body erect and the head slightly backward. Look all persons squarely in the face, and do not hesitate, but speak right out. Don't take a back seat in audiences, but go to the front. Join societies and have opinions of your own, and then express your thoughts. Keep saying to yourself, "other people are only men and women, and many of them know less and are worth less than I am." Be *enthusiastic* and *forceful*! In this way make this weak faculty *grow*, and keep it growing,—and in a comparatively short time you will be surprised at what you have accomplished. Get the right idea of the law of development; then apply it. Remember, the application of a sufficient cause cannot fail to produce a given effect. And if you commence and continue to assume that you *are* dignified, and believe firmly that it is possible to overcome humility and timidity, you will soon develop a just pride and be a different and far better person.

TO RESTRAIN.—If you feel much elevated above others, remember that "the Lord loves the common people, or he would not have made so many of them." Your sense of superiority is only an impulse or affect born too strong in you, as any other inherited "thorn in the flesh;" and good judg-

ment dictates that you tame it down a little. Stool-pigeons sometimes get shot, and if you continue to vaunt yourself above ordinary folks, you will be sure to get shot with criticism, ridicule and hatred. Antidote the promptings of this abnormal, "warring member" by other members. Throw Mirth into gear and smile at its silliness. Concentrate on Friendship and condescend to be a friend among friends, even if some of them do seem to be "small potatoes." Overlook their foibles and seeming ignorance that you may help them in some way.

17. FIRMNESS.

7. Are excessively headstrong and stubborn; "firm as the rock of Gibraltar;" obstinate, and by times mulish.

6. Determined and positive; have much will-power; set in your way; "stubborn as an ox;" never forget grudges.

5. Have a good degree of stability and decision; may be fully relied upon; yet will yield to reason.

4. Show a fair degree of decision and perseverance, but not enough for great undertakings; submit to circumstances.

3. Lack will-power and stability; give over too soon; change too easily; not resolute.

2. Are too easily persuaded, and inclined to go with the current; easy and pliable; better not take a pledge.

1. Quite fickle and vacillating; unsafe as a friend; need a boss.

TO CULTIVATE.—Where Firmness is weak the Will will be weak, and the faculty must be stimulated by other faculties, and by environment and proper training. One should constantly remember his or her weakness in this regard, and in every way build active brain cells in this organ. Always walk determined, and say to yourself "*I will be firm.*" Resolve not to be persuaded, and rely on Conscience, enlightened, to be right, and stick to it; then concentrate on Hope and hold to the thought of reward for perseverance in doing right. Study mental chemistry, so to speak, and learn the different thought-currents and physical acts that will fortify and develop this very essential mental element; then *cultivate* will-power by willing to promptly *operate* your mental elements.

TO RESTRAIN.—By knowing this as one of your strong points and applying the laws of mental chemistry to neutralize it, you will enhance your happiness many fold. While whatever it is will "stick in you," apply Mirth to drown it; and when the stiff thought mounts up again, do or say something to make you forget it for the time being. Hold yourself open to conviction and correction, and exercise the In-

telleet and the Moral Sentiments to direct your will. Chastise yourself for being so bull-headed and strive to be reasonably human.

The Perceptive Elements--12.



LARGE.

These faculties constitute the Perceptive part of the Intellect. They, with the Special Senses, are the doors and windows of the mind, as it were, putting man in direct relation with the physical world, give judgments of and enjoyments from the properties of things, and lead to the practical



SMALL.

application of knowledge. Each takes cognizance of one particular property of the object presented, and becomes a store-room (memory) for the impressions thereby. Their organs are found in the lower and central parts of the forehead, around and above the eyes.

18. UNITY, or the Property of Oneness.

7. Have a keen perception and memory of objects as wholes and of their ultimate parts; unitize ideas, truths, etc.
6. Quickly observe the thingness of things and see the divisibility of matter; detect persons in audiences; a hunter.
5. Are good in recognizing and remembering distinct elements and entities *as such*; definite mental concepts.
4. If Comparison is strong, will see things quite elementary; otherwise, only fair in distinct observation.
3. Individualize objects and subdivisions moderately well; remember best by association; generalize much.
2. See parts of things *per se* rather poorly; recognize forests, groups, audiences, but can't pick out a single tree, etc.
1. Quite dull in perceiving and remembering the quality of unitness; a poor inspector of separate existence.

TO CULTIVATE.—Charge yourself to notice particularly the entitative manifestation of objects in space; analyze them into their last divisions and call other Perceptives to aid you in doing this and in fixing the impressions in memory. Bear in mind that the full development of this faculty is fundamental to complete maturity of the Intellect and symmetrical

reasoning; and then cultivate it as a *valued gift*. Be patient, and take time. The study of any of the natural sciences, as Botany, Chemistry, Mineralogy, Phrenology and Physiognomy, is specially calculated to improve this faculty. Think of what you miss by its deficiency. Practice on your observations by recalling them at night, and try to be more definite and particular next day.

As long as our theories of education are based upon the false Psychology that regards the mind as a single element and the minds of all children alike, and if good in one thing good in all, much injustice and botchwork must follow. Teachers should somehow be brought to realize that the Intellect is composed of many primary elements,—fourteen,—some of which may be strong and others weak in the same mind. And that since each faculty perceives and remembers its own peculiar property of things, a pupil may be apt in some branches of learning and have poor ability in others. This faculty is only *one element* of Perception, and its relative strength is indicated by the size of its organ just above the root of the nose. Other faculties have as much desire to see, and sometimes more, than it does, as Form, Color, &c., for it merely considers the individualness of component parts. Yet its function condemns the method of teaching to read without knowing the alphabet as unnatural. Though generally active in children, it may be defective. In primary school work and at home, persistent insistence should be made to obtain the *habit of accurate statement* on the part of the child, and this will prompt him or her to close and deliberate attention to what he sees and hears. This will sharpen *all* the Perceptive faculties, and at the same time strengthen the memory in about equal measure.

TO RESTRAIN.—If so strong as to lead to excessive curiosity, inquisitiveness or staring, be thoughtful and resourceful enough to suppress these abnormal phases of it. Guard against ill manners from it.

19. **SIZE, or the Property of Relative Magnitude.**

7. Are wonderfully accurate in measuring offhand; feel disagreeable at seeing disproportions, inaccuracies, etc.

6. Have a fine architectural eye; can tell at a glance quite correctly how high, long, large or heavy things are.

5. Can guess the weight of persons and animals very well; hardly need to measure bulk, distance or proportion.

4. Your cognizance and memory of sizes, dimensions and distances are fairly good, but nothing to brag of.

3. Only a moderate sense of magnitude; can tell a mountain from a molehill; a poor marksman.



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Vol. X.

MARCH, 1914.

No. 3.

Brain Regions and Brain Development.

Secrets of Health and Self-culture.—True Religious Process.—Genuine Work Beats Artificial Exercise.

The mind does not use all of the brain in expressing a thought. There is a section for speech, another for writing, another for printed words, and so on.

Ideas of a similar character, as musical ideas, mechanical ideas, etc., are expressed through contiguous brain areas; so that there is a brain locality for each faculty of the soul. In the lower middle forehead is the scientific or analytical brain; in the upper central forehead is the reasoning brain—love of logic and search for truth. These two groups constitute the Intellect. In the face from the eyebrows to the tip of the chin is the expressional brain; in the cheek bones and temples is the mechanical brain; around the ears is the motor-executive, or labor brain; and in the lower backhead is the motor-electric brain,—the power plant of the body, where vital and generative force is supplied. This is the energy that makes one attractive and hypnotic in proportion to its amount;—it is the mysterious mental dynamo that prevents and cures disease. And it will be worth thousands of dollars to every reader to develop this "power plant." At the sides of the forehead is the imaginative and artistic

brain; in the section half way above the opening of the ears is the acquisitive or financial brain; in the central backhead is the domestic brain; in the central tophead is the spiritual or metaphysical brain; and in the back tophead, or crown, is the individualistic or self-conscious brain.

The strength and effectiveness of any faculty depend upon the fineness of tissue and number of brain cells in its prescribed locality. That is, the person's ability as a mechanic depends upon the number of active cells in the mechanical region, and so on. Size of brain merely does not count; a large, coarse brain with few active cells will be weak; and a small, fine brain with numerous active cells will express great ability.

The building forces of the body go where the attention is directed and held. The right arm of the blacksmith is built up by turning the blood and nerve currents into it as he uses it in his work; and the completeness of the developing process is in proportion to the interested attention he gives to his work. Exercise in which no interest is taken tears down more rapidly than it builds, and tends to destroy the worker. All physical directors know that exercise without interest destroys tissue, and does not cure weakness in any part of the body. This is why gymnasiums and all artificial modes of exercise are not half as beneficial as real gainful industry;—there is not, cannot be, the real keen interest taken in the former as in the latter. The constructive force goes wherever interested attention is held. Now, interested attention concentrated on any section of the brain, and held there, will direct the blood and nerve currents there. This will awaken dormant cells, renew and refine the tissues, and multiply the cells in number. You can, to a more or less extent, therefore, practically make a brain to suit yourself.

SELF-IMPROVEMENT, then, is an all-glorious and sublime truth, set forth by the noble science of Phrenology. Yet, in the very nature of things, education and self-culture in any line must be gradual and progressive, and requires time and patience. And it stands to reason also that while one may be suddenly convicted—enlightened in the twinkling of an

eye, so to speak,—as to a doctrine, principle, fact, cause, result, process or course, he or she can only grow slowly in grace or excellence, and that by practice, step by step.

A Great Meeting.

Last fall we had a letter from Prof. George Markley, of Pittsburg, Pa., in which he spoke of a visit to Gettysburg. What he said is too good not to be printed:

When I received your very kind letter, I was getting things in shape for a trip to Gettysburg, that historical battle field of the Civil War, 50 years ago. One of the great battles of the great wars of the world, if not the greatest. And may there never be such again!

It was certainly a great affair. The very fact that one-time foes (political foes, of course), more than 50,000 of them, should be able to meet on that most sanguinary field of struggle after 50 years, and fraternize as they did, is surely something wonderful.

A condition of things that has not occurred any place or time in the whole world that there is any record of. It could not occur in any other nation, time or place, than in this great country. And it is a question if the like of it can ever occur again in this country. I like to think of the fraternal spirit manifested alike by the wearers of both the Blue and the Gray, one to the other, during that unrivalled Encampment and sojourn of the remnants of those great armies once arrayed in mortal combat.

Most people are ill because of wrong modes of living.

There seems to be a craze for costly school buildings and highly-educated teachers. Next thing they'll want a band-box for each pupil and cotton to wrap them in.

The idea that flies cause typhoid fever, diphtheria, etc., is nonsense. The fellow who says so is windy. Kill off the flies, but don't be scared by such silly rot to boost graft.

The idea of a city in the United States charging \$30 a month license for practicing Phrenology! And yet a friend says it's a fact!—in no less than Los Angeles, Cal. Get out of that place, Bro.; it's too close to Mexico! Come to Ohio! where officials have some good brains and intelligence. Here Phrenology is regarded as the most valuable science known to man. To class it with palmistry, astrology, and the like, shows unmistakable ignorance. Indeed, there can be no greater display of assinine stupidity and imposition in the whole range of human imbecility. Come away from there! We need you in Ohio, any how!

When I Will Have a Beau.

By Dorothy Galbraith, Holliday, Mo.,—R 2.

Everybody has a sweetheart,
 Some have two or three;
 But I have not got any:—
 What do you think of me?

I'm only seventeen of age:
 Sometimes I say for fun
 That I have got a beau;—
 Of course, I have not none.

Then mamma looks at me and says,
 "Why, dear, what do you mean?
 You're the youngest girl to claim a beau
 That I have ever seen!"

Of course, she does not mean it,—
 She says it for a joke;
 And then I get so tickled
 It almost makes me choke!

And then I take a hearty laugh
 And say I have no beaux,
 And mamma looks at me
 As if she always knows.

But when I get to twenty-one,
 A good girl, faithful too,
 Then I will say I'll have a beau,
 And then it might be true.

This is my firm conclusion:
 I have not got a beau.
 You look at me so funny,
 I think you quite well know.

Some day I'll have a beau,
 And then it WILL be true;
 But I must go,—good by;
 I'll leave the joke with you!

The Era is developing into a full grown magazine. There is quite a change from the Era of four years ago. I find people who have never heard of the Era. If you have any back numbers you wish to give out, I would see that they reach persons who are interested in Phrenology. I am arranging to organize a class here. Wishing you success, Respectfully, HARRY STAUFF, 5818 Marmion Way, Los Angeles, Cal. [Thanks! We work hard for the sake of Phrenology. If there were no Era, what? Ed.]

TOBACCO CAUSES MANY EVILS.**Many Volunteers for British Army Unable to Pass Medical Examination Because of Smoking.**

Medical testimony says that: The use of tobacco is prompted by the unconscious desire to tear down danger signals that Nature wisely erects.

Of nearly 12,000 volunteers for the British army only 1,200 were able to pass the required tests, and the chief cause of physical disability was officially and medically declared to be smoking. Of 67 candidates for the medical department of the United States army, during the Spanish-American war, 43 were rejected because of tobacco heart, officially and medically so declared.

Tobacco causes a slowing of the heart, and an increase of blood pressure equalled by the infection of only one other drug. The great increase to-day of death among men from apoplexy finds partial explanation in tobacco.

Tobacco kills. It is destructive to all forms of vegetable and animal life. The common notion that smoking is advisable because it is destructive to disease germs is exploded by the overlooked fact that any poison which is destructive to germs is equally destructive to lung tissue. The tobacco desire can be diminished or destroyed by a change in diet.

Suppose a man is standing in a dark place, when suddenly a beautiful light shines in upon him from a distance; and he realizes that it must come from a very lovely place. Wishing to get to the heavenly place, he is about to start forward, when he chances to look at the ground by his feet, and sees a toad. He stops to kill the toad, and then he sees a lizard, which has crawled out of the darkness; then another toad, and so on; and the reptiles keep coming, thicker and faster. How long will it take him to get to the light, if he keeps hunting toads?

BASIS OF SOCIETY.—The wealth and strength of a country are its population, and the very best part of that population are the cultivators of the soil. Independent farmers are everywhere the basis of society as well as the true friends of liberty.—*Andrew Jackson.*

If half the energy expended on base ball were put in on road working and tree planting, how much nicer, more worthy and humane!

OUR ARTICLE ON "EDUCATION" APPROVED.

Responses From All Over the Continent.

Letters are pouring in from various sections, congratulating us and commending our editorial last month on Education. We thank our readers for their approval; yet we are not entitled to any special eulogy for simply doing what is right. It is the duty of every periodical to herald the truth in unmistakable language for the good of mankind. Our schools have fallen into a condition that requires reform; and we beg of all our readers to assist in saving American children from being crippled in mind and in preventing so much money to be squandered in doing it. Here are a few excerpts:

Dear Prof. Tope: I read your article on Better Education in the February Era. It is great. I think you surely hit the soft places on the heads of our so-called wise ones at the heads of our schools. The article should be bound in pamphlet form, and paid for by some one of means, and scattered among parents and the heads of our teaching fraternity of this country, for the good it would accomplish.

Please find enclosed 30 cents in stamps, and send me as many copies as you can afford. I want to get them into the hands of some of our school professors and teachers here. Go at them again, Professor, when convenient. Most Resp'y,
—Chas. J. Larson, Ontario, Ore.

We would advise every school teacher in the county to get a copy of Tope's February number of *The Phrenological Era*, and read the article, "Better Education." Full of good, sound sense.—*Bowerston Cor. to Democrat-Sentinel.*

I think your paper, or magazine, is worth twice the money.—*Glen R. Thomas, Oakwood, Okla.*

We were much pleased with the article on Better Education. Our boy enjoyed it, and said he was of your opinion.—*Mrs. L. B. Blackledge, Fredericktown, O.*

Permit me to congratulate you on your article, "Better Education," in the February Era. You have hit the nail on the head. Continue to drive it down.

Psychologists obtain much prestige in our present educational realm, and are wont to point the derisive finger at Phrenologists. Psychologists claim the mind to be a single organ working as a whole, and scoff at its being composed of a congeries of organs and working in parts. Psychology is responsible for the new-fangled modes of teaching you denounce. Curiosity is the primary attraction to mind development. Psychologists have grasped this point like a mud-

turtle grasps the boy's stick—bringing on paralysis until he can't let go. Holding on blindly, they have thought to teach Greek Mythology, Ancient History, and Zoology in the primary grade simply by wrapping it up in a curiosity package. To build intelligence through curiosity is like obtaining obedience through fear. It fails to develop a reliable foundation, and when the props are removed the structure totters.

Psychologists will never learn to reason in terms of Phrenology. To capture them, we must learn their language and speak in their tongue. Ring the bell! Let school begin. We are the teachers. Yours Truly.—*Willie Kent, Menard, Ill.*

DEMONSTRATE!

What the world needs above all other things is the physician who can heal himself. It has plenty of eloquent preachers who do not practice; plenty of teachers and theorists who prove their philosophies by irrefutable logic, but who live exactly like the rest of mankind; plenty of healers who are chronic invalids; and plenty of "success" advisers who are poor. The world does not need any more teaching nor argument just now; it needs to be shown.

When Howe invented the sewing machine, he did not have to deliver sermons or write books to prove to the women that it was better than sewing by hand; he merely brought it forth, and let them see it work. When McCormick invented the reaper, he did not try to "suppress" the scythe and cradle; he went into the fields and demonstrated that his machines were a great improvement. Why not do that with religions, systems of healing, and philosophies of success? Why should we argue, to prove that our way is the best? Why should we try to suppress those whose way is not so good? Demonstrate, or keep still.—*W. D. Wattles.*

In our article last month on Education, we gave the result of our experience as *demonstrated* truth. It was not mere theory, nor philosophical speculation. And it is phrenologically scientific. Phrenology is a *demonstrable* science, and every phrenologist worthy the name *demonstrates* his doctrine by practical work. The great trouble is, there is not enough good, enthusiastic practitioners of this science to go half way round. Turn in, turn in! ye young (and old) men and women, and become scientific demonstrators.—*ED.*

THE CHOICE OF A CAREER.

Mr. Alfred Hubert, a Past President of the B. P. S., lecturing recently at the Eustace Miles Salon, on "Psychology and the Choice of a Career," said that a scientific Psychology which recognized external indications of character and capabilities is indispensable in correctly estimating the intellectual and moral gifts of any individual, and in the nature of the employment for which one is naturally fitted. The usual method of ascertaining the worth of a person is to judge by results. "Let me see what you can do," says the school-master or the employer. Whilst these enquiries are necessary, it is most desirable also that the latent possibilities of a person should be known, so that we may form an opinion as to the quantity and quality of work that might reasonably be expected in any given case.

Those whose brains are above the average in size and quality, and well-rounded at the sides, have natural aptitude for business and commercial pursuits; those whose foreheads are specially broad above the temples have constructive and mechanical ability; whilst those suited for educational and literary pursuits have the anterior brain fully developed, the forehead being more or less rounded, the eyes (denoting the faculty of language) being generally full. Energy, integrity, tact, ambition, dignity, courage, and other moral qualities are all to be found in brain developments.—*The Phrenologist, London, Eng.*

We hate to see American pulpits turned into vaudeville stages by whomsoever may do it,—in the name of religion,—for money and a short spell of solemnity. Billy Sundayism is contrary to the laws of mind, and too temporary to be lasting with the majority.

To be a Good Citizen.

Daniel did not lack decision of character. If you and I want to accomplish the object for which we were placed in this world and community, we have got to have, like Daniel, decision of character. Another thing we have got to do, in order to be a Christian citizen, we have got to mix religion with business.—X.

Proteids are plastic foods or tissue-formers, since no tissue can be formed without them.

An Educated Boy.

A modern boy's education is not complete unless he has learned the following:

- To be manly.
- To be honest.
- To be patient.
- To be a teetotaler.
- To respect old age.
- To work diligently.
- To save his money.
- To control his temper.
- To avoid needless talking.
- To be quick to do a duty.
- To read the Bible frequently.
- To be good to his mother.
- To be kind in his family.
- To be tidy about the house.
- To have an honorable vocation.
- To keep out of bad company.
- To take reasonable recreation.
- To be able to keep a wife before he gets one.
- To know some real practical rules of business.
- To know how to perform his public duties as a citizen.

For the woman he marries has a right to expect that he has these characteristics in becoming the head of her household.

The child is so often right. It has not the miscellaneous knowledge of the grown-up person who reads newspapers and keeps a tame encyclopedia in a carefully devised cage. But the child mind has an unerring logical faculty, not in any way confused by superfluity of information.

Baldwin's school readers, and all like them, are not at all based upon the true laws of mental development, and are unsuited to beginners. Besides containing too many hard words, they give the pupils no aid or guide in syllabification, pronunciation, or punctuation. Unless the child has some very extra help, he is discouraged rather than encouraged by them; and the teacher has unnecessary labor to perform to do good work. They were gotten up on a fool modern-fad notion, and like John T. Prince's arithmetics, ought to go glimmering forthwith.

It is claimed that the longest lived people are those who make breakfast the principal meal.

Phrenology at Chicago.

A friend has mailed this office a marked copy of the *Inter Ocean*, published at Chicago, Ill., of February 14, 1914. The marked article reads:

PHRENOLOGY DOOMS RELUCTANT BUYER.

CHICAGO SALESMEN TO SIZE UP CUSTOMERS
BY THE SHAPE OF THE HEAD.

The only way Mr. Reluctant Customer can escape the clutches of the Chicago salesman of the future will be to keep his hat clamped down tightly over his head. And even then, unless his ears are particularly well covered, the salesman will read his character in a twinkling and assault the weak spots.

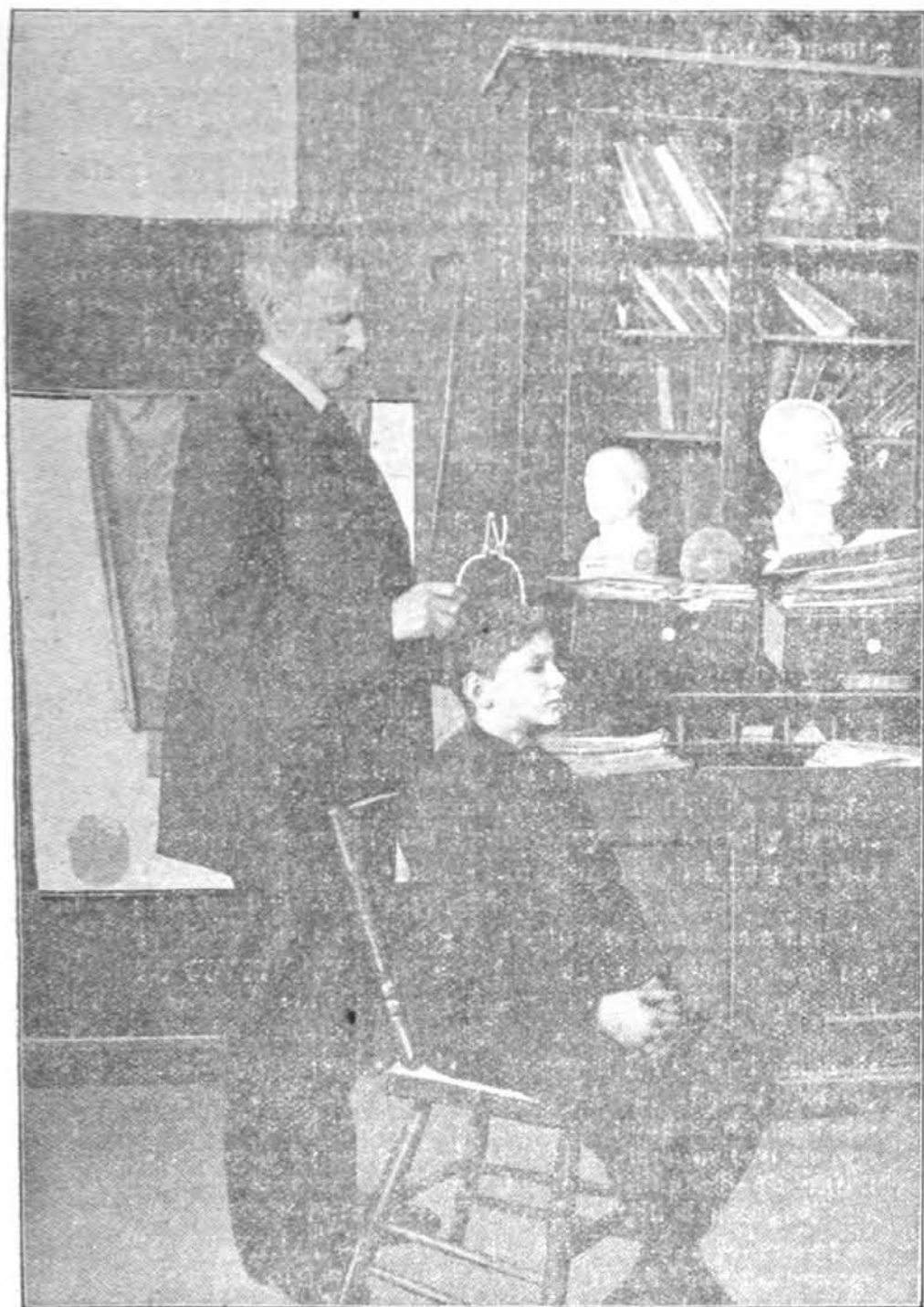
Yes, Chicago salesmen have adopted Phrenology as the latest business asset. If you are a man with small ears, the salesman will at once know that you have a feminine turn of mind, and diagnose your disposition as slightly selfish. If you have a round head, or a square head, or a receding, corrugated brow, or—but the types are too numerous to mention.

Frank E. Fehlman, advertising and sales manager of the H. W. Gossard Corset Company, outlined most of them yesterday in address to the members of the Electric Club at the weekly luncheon at the Hotel Sherman, on "How the Business Man Can Use Phrenology."

"The shape of a man's head will tell whether he is a good salesman or a good executive," he said. "We are now using in our business a series of lessons to enable the sales persons to read the characters of customers at first sight."

The Human Brain.

In estimating the size of the human brain in comparison with the brains of other animals, we must figure on not only the positive size, but the relative. Were this not the case, man would stand below the elephant and whale, as the brains of those creatures far exceed man's in positive size; while as regards relative size they stand so far below him that while the brain of the elephant amounts to about the five-hundredth, and that of the whale to the three-thousandth, part of the bodily weight of these animals, respectively, the brain of man varies from one-thirty-fifth to one-thirty-seventh of his entire weight. This shows the immense superiority of the human brain as compared with the brains of the lower animals.—*Ohio Penitentiary News*.



An Examination at Tope's School of Phrenology.

Here's a Spelling Lesson.

Students in a London school were recently asked to write this: "A gluttonous sibyl with her glutinous hand complacently seized a sieve, a phthisical ichneumon, a noticeably supercilious, irascible and cynical sergeant, an embarrassed and harassed chrysalis, a shrieking sheik, a complaisant proselyte and an anonymous crysolite. These all suddenly disappeared down her receptive esophagus. She simply said: 'Pugh! Not saccharin!' She then transferred a billion of bilious mosquitoes, an unsalable bouquet of fuchsias, lilies, dahlias, hyacinths and phlox, a liquefied bdellium, an indelible defamatory inflammatory synchronism and a debatable syllogism to the same capacious receptacle. Peaceably surrendering her daguerreotype to the ecstatic aeronaut, she descended with her parachute,—a synonym for barouche—and grievously terrified the stolid, squalid yeomanry already torrefied by the heat, 101 Fahrenheit."

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I wish to thank you most heartily for your latest book, "Ideal womanhood," which you have sent me as a token of remembrance. I have read this book, as well as all the rest of your books, and my wife and daughters have also read them; and I am thankful to you for all of your valuable works, that are actual leading beacons for the young people for whom my heart always beats with sincere regards and affection. It is a great pleasure to me to read all of your books, on account of the pure, sound and practical expressed in them, all of which bear witness of the strong intelligence and the good talents of the writer. All honor to the mother that has given birth to you, and whom you undoubtedly with good reasons sing the praises of in the beautiful poem which is dedicated to her in your book.

My son also speaks of you as a good talented speaker of a popular character. With the fondest wishes for the progress of your work, I remain

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Phrenological Examinations

—and—

Scientific Advice

given by

THE TOPE SCHOOL OF PHRENOLOGY,
of Bowerston, Ohio.



WE respectfully offer our services to all who desire to know what Science can tell in a few minutes about their *Mental and Physical Developments, Talents and Adaptations to Pursuits*, and other practical affairs of life. You may have a

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Our experience of over thirty years among all sorts of people, in lecturing, delineating and publishing, fit us to **KNOW** something. We have stud-

ied not only the Principles of the Science, but men, women and children, and the wide range of Occupations in which they engage; as well as the Social, Educational and Religious phases of human life. We do

No Guess Work,

[over.]

645721

But every one who comes under our hand is at once made conscious that he or she is dealing with a science based upon a reliable foundation, and capable of making marvelous revelations by one that understands it. Consequently, persons are consulting us every week, personally and by photograph, and the testimony is invariably stronger than we anticipated.

It is said that ninety percent. of the people in the world are not following the callings to which they are best suited. The natural blacksmith is found in the grocery store, and vice versa; while good carpenters or other mechanics seek the ministry, and men talented for ministers are found in the counting-room or at the forge; and we know men in the legal profession who are failures because they were born to be doctors; and so on. There is much disappointment and misery in life on account of mistaken occupations, and many wonder why.

Thirty Minutes With a Practical Phrenologist

Will save thousands from a vast amount of trouble and expense. It will show the *natural endowments* and point out the *career* to which they are adapted and in which they *must* and *will* succeed as "easy as falling off of a log." And it will indicate *how to prepare for* and go about it to get into the successful line of industry.

It is easier to live

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Than the wrong,—and more honorable and useful. And a CONSULTATION will cost you but a *trifle* compared with the *money, time* and *pleasure* you might miss by not doing so. If you or your friend are not on the right path, you can find it out, and remedy matters. And if on the proper road, you will have the satisfaction of knowing it; while it will give you the means to study others correctly.

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Will you have a Chart for yourself? Have you any children, brothers, sisters, or other friends, that could profit by our counsel? Here is YOUR OPPORTUNITY!

TERMS:	Verbal Consultation,.....	\$1.00
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Photos same as persons, but you should send for our "Key" to fill out (sent free).

* . Endorsements . *

AS TO OUR PROFESSIONAL ABILITY.

WE can offer no better documentary evidence of the value of our work than is shown by the voluntary testimony of the many persons who have patronized us, a few of whose commendations we give:

MY EXPERIENCE WITH, AND WHAT I THINK OF, PHRENOLOGY.

Having heard considerable about Phrenology, but not understanding just what the science dealt with, I determined one evening for curiosity's sake to investigate for myself. So I dropped into the Professor's office and got an examination.

The Professor sized me up with a critical eye, then bade me be seated. He inquired my height, weight, etc.; then from out of the mass of papers, books, printing press, and other articles which nearly filled the office, he brought a tapeline and proceeded to measure my head. After making a few remarks about that very important organ being slightly above the average size, which I did not take as a compliment until I noticed the seriousness in his face, he brought forth a pair of calipers which, at first sight, reminded one of some of the contraptions used in a dentist's office. They were painless, however, for he did nothing more serious than measure my head between the ears to find out how mad I could get. You see he wished to determine my temper before going too far! Then he measured from the ear to the root of the nose, and from the ear to the occipital spinalis, to determine how much brain laid in the intellectual portion and how much in the other portions.

After completing these measurements, he began to sum up; and he had not talked very long until I discovered the surprising fact that he knew what he was talking about. And before he got through with the examination and lecture, which lasted about an hour, I found that he actually knew more about me than I knew myself. He did not tell me that I was to have a fortune left to me by a rich uncle, nor did he tell me my past, present and future; nor any of the rot one is accustomed to hear when consulting the so-called fortune-teller,—although I had an impression that Phrenology was along that line. But what he told me was convincing, because it was true;—and plain, because it dealt
[over.]

with common sense. It opened my eyes, and I began to see that Phrenology is not a subject to be dealt with lightly. And the more I studied the chart that accompanied the delineation, the more I liked it.

When a fellow gets a taste of a good thing, he generally wants to inform his friends about it, and want more of it himself. But when I tried to explain its good qualities I failed to make an impression on some, for they were of the same mind that I was before finding out. However, my disposition is selfish enough and I am mulish enough not to care what others thought;—I wanted more. I got several books on the subject; then, to go one better, took a Correspondence Course. It was rather dry at first, but all facts are as dry as they are essential. It grows more and more interesting as the truth and soothing philosophy become more plain.

I do not intend to become a professional phrenologist, but I have never studied a subject that is so interesting and so beneficial. It seems as though a door was opened revealing a passage which leads to the understanding of the inside works of our Creator.

The people of Bowerston do not know what they are missing when they fail to take advantage of such an opportunity to obtain such advice as would, if followed, enable them to go through this life, and prepare for the next, so much happier. There are very few towns of its size that have such an opportunity at their very doors. If you have not the time to study the subject yourself, you have a man in your midst who has spent many years in studying the subject and who can tell you what your weak and strong points are, and how to cultivate or restrain them.

You have a son upon whom you have spent, or perhaps will spend, a great many years of your life to educate and start him in the world, only to find out in the end that he has made a miserable failure, and is destined to drag through life doing something that he dislikes, and, therefore, can never be happy nor successful. Would it not have better to have found out his natural capabilities and to have spent that hard-earned money in giving him an education along that line? If you had known he would have made a good physician or a mechanic, would you not have given him an opportunity to develop those talents, thus paving the way for his success and happiness? Happiness is what we are all struggling for, and the way to obtain happiness is to get into the right occupation. That is, the one that suits your

stronger or leading faculties. And the only way to find out what your strong faculties are is via of Phrenology. Lay aside your prejudice for a while and open your reasoning faculties. *Paper at Bowerston Convention, May 23-24, 1907; by V. M. CONOVER, a Student of "Tope's School of Phrenology."*

THINKS WE COULD BE FAMOUS.

Cleveland, O., Aug. 5, 1902.

Prof. M. Tope:

Dear Sir,—I am well pleased with the written delineation, and think if you advertised in the Cleveland papers and pleased others the way you have me, you would become famous as a phrenologist. I have a friend whom I shall tell about you and have him send his photo for a reading.

Very Truly, GRACE WILLIAMS.

KNOW OUR BUSINESS.

Clow, Ark., March 27, 1898.

Prof. M. Tope, Bowerston, Ohio:

• Dear Sir,—I received your description from the examination of my photo, and will say that I am greatly pleased with it. I think you fully know your business. I would be glad to have a personal examination from you, if I could. I can speak very highly of you in regard to photo examinations.

Yours Very Truly,

JOE LITCHFORD.

HIT ALL THE NAILS ON THE HEAD.

Prof. M. Tope, the Phrenologist of Bowerston, O., was in the city Monday and gave us a call. While here he prepared charts for five of the force of this office and in every particular hit the nail on the head. The Professor enjoys the distinction of being a master in his profession.—OHIO DEMOCRAT, New Philadelphia, O. [May 25, 1893.]

WAS BUSY AT COUNTY-SEAT.

Prof. Tope, of Bowerston, delivered lectures on Phrenology at the Court House Hall on last Thursday and Friday evenings, to good-sized audiences, and was kept busy on Friday and Saturday in making out charts of character for those who applied to him. Prof. Tope's visit to the county-seat was quite a success and everybody here was well pleased with him.—CADIZ REPUBLICAN, Cadiz, O. [Jan. 28, 1897.]

NEARLY TELL FORTUNES.

Prof., we believe you can nearly tell fortunes.—EDWARD BERKSHIRE, Albany, Ohio.

REJOICED TO KNOW IT.

I am rejoiced to know that you are the best posted Phrenologist in the State of Ohio.—*DR. JOSEPH HURFORD, New Brighton, Pa.*

A SPECIAL CALL.

Prof. M. Tope is at Baltic, O., giving a course of lectures in Phrenology. The Prof. had a special call to visit that section in behalf of this science. What Prof. Tope doesn't know relating to Phrenology and Psychology is unknown by experts in his line.—*Bowerston Correspondent to Cadiz Republican, [Jan. 7, 1897.]*

A VOTE OF THANKS.

Columbia City, Ind., Jan. 31, 1910.

R-4, Maple Grove District.

As citizens of this community, we feel that a vote of thanks is due to Prof. M. Tope for the valuable instructions given in his course of seven lectures in our midst. Pleasant and amusing, yet earnest and convincing, his lectures have been something new to all of us. They have elicited more than ordinary interest, were well attended, and will be of lasting benefit to every person here, directly or indirectly. We are heartily glad that he has come among us for the good work done by public entertainments and private advice, and for his friendship. We think he should be patronized wherever he goes, because it will greatly benefit the people. And further, it is our wish that he may return again to this place at some future time.

H. H. Auer,

H. R. Crawford,

Dan Johnson,

S. W. Goble,

S. A. Vandaman,

—Committee for the community.

(Endorsed by unanimous vote of the audience.)

MORE commendations from the people and press can be given by the score, but it seems a useless imposition on the reader. Modesty would forbid our publishing any testimonial in which allusion is made to ourself, but for the duty we owe to the profession and the people whom it can benefit. Seeing the vast good Phrenology is capable of doing for mankind, we have resolved to do all in our power to acquaint the people with the value of the science and to place it where it belongs.

Write or call on us for Examinations, Lectures, Lessons, Books, &c.

Most Sincerely,

M. TOPE, Bowerston, O.

Scientific Phrenology.

By Mr. George Bart-Cox, F. B. P. S., London, Eng.

PHRENOLOGY as a science of the mind is based upon the Anatomy and Physiology of the Brain. It teaches:—

(a) that the various faculties of the mind are manifested through special centers in the brain;

(b) that these centers are definitely located;

(c) that they vary in size and in power in different individuals, and from one another in the same brain; and

(d) that the great diversity in human character and intellect is very largely accounted for by the variations in size which these mental centers bear to each other in different individuals, all other conditions as to tone of organization, health, environment, etc., being equal.

Since, however, the brain is hidden away in the skull, the practical application of the science in the determination of mental endowments and limitations involves also the study of the Anatomy and Physiology of the Skull, and of the anatomical relations which exist between the brain and the skull, with special reference to certain cranial landmarks for locating the underlying fissures and convolutions of the brain.

While all human brains are very much alike in general structure, no two brains are alike in the proportions which the various areas of convoluted gray matter bear to each other.

The organs, or centers of manifestation, of the various mental faculties have their definite seats in the convolutions of the brain surface; and since the skull is formed upon the brain, and grows with it, its external shape and the positions on its surface of various ridges, sutures and processes, form an *infallible guide* to the positions of the underlying fissures and convolutions of the brain; so that the anatomical differences between one brain and another can be made out quite readily by an examination of the skull which covers it. In this connection Dr. David Ferrier says:—

“The sutures can be detected by the hand; and certain convolutions always underlie certain parts of the skull; thus, by handling it, we may find out the positions of all the various convolutions of the brain as accurately as though we saw it without its covering.”

For practical phrenological purposes, however, it is not necessary to go far beyond an elementary stage in the Anatomy and Physiology of the brain and skull. The main object, in regard to the brain, being to gain a general knowledge of its component parts, its main divisions, and of the

positions of the convolutions and centers which are claimed to be connected with the manifestation of certain definite mental qualities; and, in regard to the skull, sufficient acquaintance with its general structure, sutures, component parts, and external landmarks to serve as a guide in mapping out the underlying brain.

Proofs of the correctness of the mental localizations are readily obtainable by observation of the living subject; and of the relations which exist between development and function; and we shall not go far with our observations before we discover that the principle which obtains generally in other departments of Nature: "size, other things being equal, is a measure of power," obtains also in the brain as a whole, and in the various parts of the brain which are associated with definite mental functions.

So convincing indeed are the proofs obtainable in this way that the study becomes an exceedingly fascinating one, as it is seen how groups of centers combine and are available for kaleidoscopic changes under varying conditions of life; how definite tendencies, preferences, talents, and limitations, are seen to be inborn in the individual; and how true it is that poets, artists, musicians, sculptors, and inventors, are "born, not made."

Starvation Diet Won't Make You Beautiful.

By Edna K. Woolly.

It is said that a woman will do anything to make herself beautiful.

Three women of Garden City, L. I., have just ended what was intended to be a two weeks beauty fast. The first week they were to live on water; the second week on milk. The fast lasted just $3\frac{1}{2}$ days. Hunger conquered.

It was a foolish idea in the first place.

Starving one's self never yet made anybody beautiful.

A starved child is not beautiful. We pity the poor, little thing. A starved animal is not good to look upon. We don't like bones and shrunken muscles and lassitude in any living creature. And yet it is the idea among some that pallor and attenuation in a woman is the acme of refinement and beauty.

No one can be beautiful who is not wholesome. And the woman who doesn't "stoke up" sufficiently to round out her curves, to give color to her cheeks, sparkle to her eyes, and elasticity to her body, is far from beautiful.

If the Creator had not meant us to eat, and eat well, he would not have given us a stomach; and he certainly would not have given us that appetite which makes eating a pleas-

ure.

One may quite safely say that a great deal of human happiness depends on the stomach. The woman who doesn't eat enough, whether she is dieting to be beautiful, to take down flesh, or because she is ill, is not happy,—because she is not living normally.

There is altogether too much being said these days about the kind of diet that literally means insufficient nourishment for the body. All sorts of fads are introduced, recommended as economical, healthful and beautifying. A certain cereal, for instance, will be commended for curing consumption, its promoter declaring that a certain quantity of it is sufficient to provide all the nourishment necessary, each day, for a full grown man.

Let the average man, accustomed to his three meals a day, of meat and vegetables, dessert and coffee, attempt such a diet, and in a week he will be ill,—to say nothing of the state of his temper. I know of two girls who stuck to such a diet for a month in order to economize and clear their complexions. It took them several months to get back their physical strength and to cure the indigestion that resulted. Such foods as a part of one meal during the day undoubtedly have their uses; but only the thoughtless will attempt to make them supply the place of a sufficient mixed diet.

Just now we have the water fad. There is no nourishment in water. It is a good thing to drink,—plenty of it,—if it is reasonably pure. But it isn't a good thing to eat.

The milk diet is also being put forth by those who profess to have tried it. An exclusive milk diet is good for babies up to a certain age. Beyond that the healthy human animal needs something to chew on. Else why have we teeth, and a stomach that yearns for exercise?

The stomach needs to be exercised, just like any other part of the body. The whole body, in fact, needs the exercise of receiving and assimilating foods, from mastication to elimination. And we are defying the decrees of Nature when we declare that any actual permanent good can come from depriving our bodies of this regular exercise.

And why should we deny the pleasure of consuming a palatable meal? One need not go to the other extreme, and be a glutton. Yet some people—and especially women—seem to think it is a mark of refinement to declare that their appetites are small and that they really can't enjoy a hearty meal. Might as well boast—for boast it is—that one doesn't enjoy the scent of a sweet flower, or the sight of a beautiful landscape, or the feel of a spring morning, or the use of any of one's natural faculties, in fact.

The Art of Delineating.

I know of no better way to interest and instruct the people in the science of Phrenology than to take up the regular practical work of examinations, and explain the different points of applying it in character-reading as we go along. This is the best way to "get rich quick" in the knowledge of Phrenology. Men who are graduates of other institutions have come to us, and written us, that they lacked in training of this kind, and felt a sense of incompetency owing to this deficiency in training. Plain rules and explanations are set forth in our work, "How to Examine Heads and Mark Charts"—price, 50c. The following is from *The Phrenologist*, published at London, Eng., as the organ of the British Phrenological Society, Incorporated:

Mr. T. D. Elliott, of the Fowler Phrenological Institute, gave an acceptable address, in the course of which he said that whilst the principles of Phrenology were infallible, of course the same could not always be said of every Phrenologist. Their deductions at times might be wrong. In the practice of Phrenology attention was not merely given to the cranium. Of course, that was the most important part of the work:—to notice the shape and build of the head, its poise, and its particular developments. Heads differed in shape and in form; some were high, some low, some round, some broad, some long, some large, and others small. It was not the Phrenologist who said that a man with a very large head possessed the largest amount of intellectual power and acumen. For a man may have a very big head and very little in it, simply because there is a deficiency of quality; whilst some of the sharpest, shrewdest, most lively and most successful men in London, to-day were those with small heads, having a circumference of $21\frac{1}{2}$ inches or 22 inches. There were people with large heads who were so lethargic that they had difficulty in rousing themselves to do anything outside their ordinary routine duties, and those were often shirked. Therefore, in delineating character, and in forming an opinion in regard to the intellectual make-up of any individual, the whole organization had to be taken into account. You cannot correctly gauge a man's mental capacity by means of an inch tape. That alone will not suffice. Measurements were important in their proper place, but there was something to observe behind the actual skull development and formation. It is a fundamental principle of Phrenology that size is a measure

of power,—other things being equal. It was most important to notice those “other things.” Undoubtedly the most important of these was Temperament, the temperament of the whole organization, which really was the key to the character. The distinctive art of delineating by means of Phrenology consisted in being able to judge correctly the combinations of the various faculties. For instance, large Cautiousness in one man manifested itself in apprehensiveness, nervous anxiety with regard to the future, with a tendency to magnify difficulties and to become despondent. In another individual it would show itself in shrewdness and judicious care, with a disposition to weigh all the pros and cons before coming to a decision, to exercise forethought, carefulness and prudence in things of daily life.

Again, one man with large Firmness may be stubborn as a mule, obstinate, and unyielding. Another may be remarkable for his steadfastness, and decisiveness of character, strong will-power and tenacity of purpose. He is the man who gets on. Such a man has sound, practical judgment, as shown by his good perceptive faculties; he is amenable to reason; but the former individual is not so. Then again, take the organ of Language. It is thought by some that because a person has large and prominent eyes therefore he is loquacious. But some who have small eyes are wordy and even eloquent, and capable of giving full expression to their thoughts, opinions and feelings. In connection with estimating the way in which this faculty will manifest itself, care should be taken to note the peculiar influence of Secretiveness and Cautiousness; these latter faculties when large have a restraining effect upon Language. Whereas persons of an excitable disposition and active temperament, with small eyes and a narrow head, will be great talkers even though the organ of Language be only moderately developed.

The art of delineating, then, to state the matter briefly, consisted in taking into consideration the combinations of the various mental faculties, as modified of course by temperamental conditions.

Two Elements of Education.

The two elements of education which at present most lacking in our common schools are: Training of the powers of Observation, and the grand art of Expression. The children need, above all things else, to be taught to observe carefully and correctly, and to state their observations in clear and terse language. The ordinary child, whether on the farm or in the town, actually sees comparatively little in the world about him. The wonders of the trees and plants

in park or meadow, of birds and insects flying about the house, float like shadowy visions before his eyes. "Seeing, he sees not." He needs a teacher who can open his eyes and fix his mind on the realities among which his daily life is passed. This accurate observation of natural objects and facts is the only foundation on which scientific attainments can rest. The scientist is chiefly a person who sees better than his fellow-men. But it is also a great help in common practical life.

The *Word Method* of teaching, so commonly used in the primary schools, is detrimental to both these important requirements. The spirit of inquiry respecting all common objects should be encouraged, and the *habit* of analytical observation formed. Then the elements of the last analysis should be required to be named or described, as the letters of a word, parts of pictures, parts of speech, parts of objects, etc. Carelessness in this while young will be likely to result in neglect through life. But if children are *trained* to habits of precision and accuracy, they will know no other. And our teachers can never be expected to do grand work while they are made believe that they must hug this unnatural, imperfect, muddling Word Method.

Honor to Whom Honor Is Due.

In the October, 1913, number of the Era we published a list of Charter Members of the Ohio Phrenological Society, the charter having been obtained. There is a number of other names that have not yet been published. In the super-numerary and varied matters to see after, this has been neglected purely from having too much to do and to print for one person to do it all, and with the limits of our journal. But our aim is to do right so far as we can, and this completes the list as it stood at that time:

Prof. J. H. Thomas, Massillon, O.
Hon. A. N. McCombs, Cadiz, O.
Prof. W. A. Wallace, Senecaville, O.
Rev. J. C. Fox, New Philadelphia, O.
Rev. C. A. McDonald, New Philadelphia, O.
Prof. H. W. Smith, Calvert, Kan.
Hon. John E. Rees, Tendoy, Idaho.
Hon. L. H. Scott, Cadiz, O.
Samuel A. Craig, Bowerston, O.
Samuel Grob, Annapolis, Md.
Samuel Mack, Bowerston, O.
J. A. Nolan, Bowerston, O.

Albert Nolan, Bowerston, O.
 D. R. Philips, Bowerston, O.
 Wm. O'Donnell, Ashtabula, O.
 Clyde H. Griffiths, Altoona, Pa.
 Alberto Ruiz Flex, New York City.
 Chas. F. Guth, Elyria, O.
 Jerry C. Coffey, Ontario, Oregon.
 C. J. Larson, Ontario, Oregon.
 H. O. Bynum, Bartlesville, Okla.
 Prof. J. G. Clutterbuck, Jamestown, N. Y.
 M. J. Nolan, Columbia, Ariz.
 I. B. Crow, Beach City, O.

Ohio Would be Much Better.

Pittsburgh, Pa., March 31, 1914.

Prof. M. Tope, Bowerston, Ohio:

My Dear Professor,—I enclose you \$1.00 for two years subscription to ERA.

Long may you live and prosper, and long may the visits of the Phrenological Era continue! And would that these visits will increase in numbers (your subscription list) until they would equal in numbers the leaves of trees of the great State of Ohio when those trees are carrying their greatest foliage. That great commonwealth's citizenry would be a whole lot better mentally, particularly morally and intellectually, and as a matter of course, better physically.

Yours Truly, GEORGE MARKLEY.

Have received March number. It is good.

We advise parents and others to send to Henry J. Marty of Cleveland, O., (see ad) for pamphlets on the sex question. His little book is not for schools, but homes; and all interested will find it worth while and worth the money. His offering the booklet is largely philanthropic, as he cannot hope to make big money after he prints it and advertises it and sells it at 10c a copy. Try it!

If we could have some more such forcible articles against the use of tobacco as appears in the March Era, it would certainly clear up a very common and bemuddled idea on the use of tobacco in all its forms. It seems to attain an alarming grip on our growing boys.—Chas. J. Larson, Ontario, Ore.

LIME FOR CHICKENS.—Air-slacked lime, freely dusted everywhere, is cheap and destroys lice, gapes and roup-germs.

Who Should Tell Them? A compilation of articles on teaching vital TRUTHS TO CHILDREN. Will open the way to take a load off the minds of parents. With bibliography of fifty books. 32 pages, 10c. Address: H. J. MARTY, 1434 Ridgewood Ave., Cleveland, Ohio.




The Phrenological Era

Published Monthly by M. Tope, as the Organ of the Ohio State
Phrenological Society, at Bowerston, Ohio.

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Three lines, limit 30 words, per issue, 80c.

 WHEN this circle has an X pencil mark, it means that your subscription has expired, and, if not renewed, the Era will be discontinued. We kindly solicit prompt renewals; and oftentimes you can send the subscription for a friend. The Era will only be sent for the time paid for.

Vol. X.

APRIL, 1914.

No. 4.

HIGH COST OF LIVING.

And Who's to Blame?

As long as people foolishly bring debts upon themselves, who is to blame for being compelled to make so much money to live? When men buy \$40 suits that give no better service than \$10, who is to blame for squandering the \$30? When somebody buys a girl a watch that she doesn't need, at say \$25, who is to blame for blowing in the \$25? When graduations from a mere common high school cost the graduates an outlay from \$5 to \$75, or more, apiece, it looks as if their education had spoilt them, rather than prepared and improved them for wise and prosperous citizens. When people by unfair means have voted upon them bonds to build a \$50,000 schoolhouse, when a \$10,000 one is all they need, whose fault is it that many of them are provoked when it comes to paying their taxes? When men and women keep on paying out money as fast as they get it for every fool thing they see, like notionate and thoughtless kids, how can they ever expect to have a dollar for a rainy day? And if people will persist in building costly houses to live in merely for the sake of show, and at an expense of 1000's of dollars that is not at all necessary, why should they grumble at paying a respectable price for a real necessity, or at paying a

church due, or in patronizing a phrenologist, printer or any other useful person or institution? Why? Sure enough, why?

Some advertising of this country is well-nigh criminal. Show-cases are filled with fancy candies, chewing-gum, and what-not, to attract children and tempt them to spend their pennies and nickels. Show-windows and bargain-counters and displayed advertisements are seen everywhere to induce young and old to purchase, whether they actually need or not. Every newly-married couple is besieged with salesmen, from the family Bible agent with his pretended sanctimoniousness to the piano dealer with his installment plan. One man makes \$100 a month, and he and his folks foolishly squander it all as fast as it is made; while another man who makes \$40 a month has folks more foolish than ever who try to keep up in stylish living with their richer neighbor. Again, let a young fellow get a good job on the railroad, or a girl a paying position, and all kinds of solicitations are made by Tom, Dick, Harry & Co. to buy, buy, buy—to get their money! And few young persons have backbone enough to resist the persuasions of these leeches in the form of business boosters. And so the trouble goes on. Who's to blame? and who isn't? No wonder our people are becoming spendthrifts and—worse!

Phrenology not Limited.

Phrenology is the science around which all other sciences revolve; it is related to all departments of life and all human affairs; as the mind is the fountain from which all activities and all ramifications evolve, so the science of mind covers education, religion, health, politics, social matters, labor problems, and stirpiculture. A journal devoted to Phrenology has a perfect right to discuss any or all these subjects, because they stand related to it, and it to them, as counterparts. In fact, all these matters should be tested by this scientific tri-rule of human nature. Its rightful sphere is unlimited, although some people have an idea that a phrenological journal ought to explain just Phrenology and nothing more. We imagine it would soon become rather monotonous to expound the science in so narrow a limit.

Feb. 11, 1914, we issued a Certificate of Scholarship to Manfred Stene of Ashby, Minn., on completing the Primary Course in Phrenology. He is taking the Professional Course.

Reverence Run Mad.

Obviously Charles Taze Russell feels a keen delight in seeing his picture printed with his Scriptural piece-work, or so-called "sermons." It evidently affords a pleasurable sensation to his vanity-brain, of which he seems to have a superabundance. But what of his poor deluded followers who patch the walls of their parlors, and even their bed-rooms, with pictures of the hypocritical old scamp? His garblings of Scripture and presumptuous absurd effusions do not suffice their dupishness to leadership; but you see among them, not the picture of Christ, but of "Pastor Russell" displayed in profusion,—to the distaste of ordinary minds, and to the absolute *disgust* of such as know the rottenness of his conduct. Some persons condemn some others for their symbols and adoration of human personages, but Millennial Dawnism is ahead in this game.

Russell has all the learned men of all the Protestant sects skinned a mile, according to Millennial Dawnism. He says they don't know how to explain Scripture. His dupes seem to think he knows how to run the world better than Providence! What's the use to buy a Bible when its reading is all wrong?—why not just buy Russell's books—dirt cheap—and be satisfied! Reader, really, have you ever seen a bigger joke on humanity!!

BUGS!

The Coit Lyceum Bureau Co. is suing the Freeport Lecture Course Association, presumably for inferior work instead of good work that was to be paid for. Lecture bureaus are nearly all humbugs. Towns like Freeport and Bowers-ton may learn some day the folly of sending hundreds of dollars to Chicago or Cleveland for entertainment, when for half the money they can have better entertainment by home talent, and keep all the money at home. A good literary society in such towns, in which young and old can participate, is comparatively costless; and the culture and high-class entertainment eclipse the Lyceum hum-BUG-gery as the clear mid-day sun outshines a star.

The sanguine temperament is the true feminine one.

Phrenology not Ready for Schools.

Racine, Wis., March 19, 1914.

I have been wondering if you could not get up suitable books, charts, etc., for the different school grades. If Phrenology could be condensed, instead of one having to pore over so many books for the knowledge, it would be nice.

Do you have any pictures, drawings, etc., that could be used in a stereopticon. I think it is nice to teach by illustrations. It seems to me the science of Phrenology is not ready for adoption by the schools.

Yours Truly, FRANCES R. GREENE.

The science of Phrenology has been mused over ever since its discovery, and, as Mrs. Greene says, it is not yet "ready for adoption by the schools." We saw this fact three years ago when we prepared our petition to have it taught in the schools. Hence have not pushed the petition, waiting for a more auspicious time. Its practitioners and advocates have been too much in a chaotic condition, too many trying to make money or reputation out of it. No one has systemized it or put it shape for popular use or school-work. Prof. O. S. Fowler popularized its name and value in America, yet he carried it but little beyond Combe and Spurzheim, and made some serious mistakes. He deserves much credit for inaugurating the different degrees description, and some other advances and additions, but his success was due mostly to the enthusiasm of the man and his co-workers, and the propitiousness of the age. We have partly prepared a primer on Phrenology suitable for beginners, in school and out, but it takes time to get so much done. The president of the Ohio Phrenological Society and myself as secretary have come to the conclusion that it will be better not to hold a convention this year and give the time to other needed work such as this. And we are working as hard as Fowler ever did to revise Phrenology for better *teaching* and *study* and *use* generally. We are getting there, but it takes *patience* and *time*—and WORK. Will our friends help us all they can, and be patient?

Any person, man or woman, who is above average intelligence does not know what they miss if they do not have a good knowledge of Phrenology.

Victory Is Nigh!—Action Necessary.

Buffalo Lake, Minn., Mar. 23, 1914.

Prof. M. Tope, in charge of Phrenological Era:

Your kind letter of Nov. 11th duly received; also twelve copies of Nov. Phrenological Era, and twelve of a prior date. None have come since. But I hope you or some one will be able to keep a publishing stand to hold Phrenologists in direction, and it should be sustained so you would not be compelled to go out and lecture to maintain it. Crowds are much larger than they were when I was here in 1902. And it is a positive fact that people are turning toward Phrenology. I am writing to others, hoping all will be encouraged to push forward, for victory is nigh. Action is necessary. I will report later. Yours Very Truly, H. W. SMITH.

The End of the World Delusion.

When God Almighty made this world he safeguarded it from untimely destruction. The laws of *attraction* and *repulsion* and *gravitation* and *use* and *progression* preclude any notion of the earth being destroyed for millions of years, except in the imagination of silly minds. Geology, Astronomy and Chemistry point to this assured conclusion. Intelligent minds recoil at the foolishness of some and the trickery of others in flaunting scares and false apprehensions about the "the world coming to an end." We shall not forget the craze precipitated by a preacher Hobbs at the Palermo church, in Carroll county, O. It was about 1879. He preached a lot of stuff from the books of Daniel and Revelations, as is customary with such cranks. And he even sold a lot of sensational books, the front page of which was printed in red and black inks representing the world enveloped in flames. He talked about "*i ony et*,"—some kind of Greek gabble,—and set dates. He had some people almost as crazy as he was himself. All wrong. He was only an educated scamp, as all such are. A little later he tried to seduce a woman, was tried in conference, and silenced. It is a great duty to warn people of such impostors and harmful notions, so that they may calmly continue in their rightful employments, thanking God for his kindly wisdom.

Most of the crime that has cursed the race
Has come from the heads too wide at the base.

TWO YEARS AGO.

By Rev. S. A. Cori, D. D., Navarre, O.

What stars have faded from the sky!
 What hopes unfolded but to die!
 What dreams so fondly pondered o'er!—
 Forever lost the hue they wore;
 How like a death knell, sad and slow,
 Rolls through my soul: "Two years ago!"

Where's mother's face I loved to greet?
 Her form that graced the fire-side seat?
 Her gentle smile, her winning way?—
 That blessed my pathway day by day;
 Where fled those accents, soft and low,
 That thrilled my heart two years ago!

Ah! vacant is the fireside chair;
 Dear mother's smile:—no longer there;
 And from the back porch tree and lawn
 The echo of her voice is gone!
 And we who linger only know
 How much was lost two years ago!

Beside her grave the stone, so bright,
 Keeps silent guard by day and night;
 Her body sleeps, nor heeds the tread
 Of footsteps near her lowly bed;
 From out her breast no sorrows flow,
 Nor pangs endured, two years ago!

But why lament? A few more years,
 A few more broken sighs and tears,
 And we shall mingle with the dead;—
 Shall go where mother's feet have led;—
 To that bright world, to which we know
 She sweetly passed two years ago!

When you read the Era, hand it to your neighbor.
 Ask him to read it. Get him to subscribe. If you want
 another, we'll send it to you. We desire to increase our
 circulation as much as possible.

Round heads are careless, impulsive, cunning. They
 are the type that rushes into a situation without considering
 the cost, and later find out their rashness. They are gov-
 erned too much by their emotions.

A PSALM OF LIFE.

By H. W. Longfellow.

Tell me not in mournful numbers,
 "Life is but an empty dream!"
 For the soul is dead that slumbers,
 And things are not what they seem.

Life is real! Life is earnest!
 And the grave is not its goal;
 "Dust thou art, to dust returnest,"
 Was not spoken of the soul.

Not enjoyment, and not sorrow,
 Is our destined end or way;
 But to act that each to-morrow
 Finds us farther than to-day.

Art is long, and Time is fleeting,
 And our hearts, though stout and brave,
 Still, like muffled drums, are beating
 Funeral marches to the grave.

In the world's broad field of battle,
 In the bivouac of life,
 Be not like dumb, driven cattle!
 Be a hero in the strife!

Lives of great men all remind us
 We can make our lives sublime,
 And, departing, leave behind us
 Footprints on the sands of time;—

Footprints, that perhaps another,
 Sailing o'er life's solemn main,
 A forlorn and shipwrecked brother,
 Seeing, shall take heart again.

Let us, then, be up and doing,
 With a heart for any fate;
 Still achieving, still pursuing,
 Learn to labor and to wait.

The shortest way to do many things is to do one thing
 at a time.—*Cecil*.

The man of hope and energy,
 Who keeps one goal in sight,
 Who goes his way with constancy,
 Will some time win the fight.

Can't Others Do the Same?

P. J. Morgan, of 97—29th St., Wheeling, W. Va., says: "With a little effort I have succeeded in getting you three one year subscriptions for The Phrenological Era. Find enclosed one dollar and fifty cents P. O. for same. I will do my utmost to get you more later on. I know I have missed a great deal of constructive and instructive mental pabulum by not knowing of the Era years ago. In the near future I will try and master the Primary and Professional Courses." In a P. S. to his letter Mr. Morgan remarks that he will act as agent for us, and he is now authorized.

We have sometimes felt the need of our friends using a "little effort." It is not nice to complain, and we will not. But we kindly REQUEST one and all to see *what* and *how much* you can do,—not for us, but for the good science you admire and love: PHRENOLOGY. We have 500 subscribers now; if each one will do as well as Mr. Morgan, we shall then have 2,000. And that's what we ought to have, at the least. Our list has lately been increasing at the rate of two or three a day;—help it move up faster! The science is worthy of it. And it is becoming more and more useful. Let us all who are interested in any degree *heave our shoulders* to the cause and widen our field. And remember that in doing so we do good to others who will, after taking this journal, regret they did not know of it sooner, as Mr. Morgan has done.

ISN'T IT AWFUL!—The American people drank 70,000,000 gallons of whisky, smoked 4,000,300,000 cigars, and puffed 8,711,000,000 cigarettes during the six months ending December 31, 1913, according to figures announced recently by Commissioner Osborne of the internal revenue bureau. The revenue collected from distilled spirits amounted to \$85,862,712, the whisky tax being \$16,142,954; tobacco, \$41,296,593; corporation tax, \$3,110,790; cigarettes, \$10,899,000; and cigars, \$12,270,000. [We don't smoke nor drink.—Ed.]

Said an old farmer the other day: "These are great times. We throw away ashes and buy soap. We raise dogs and buy hogs. We grow weeds and buy vegetables and brooms. We build schoolhouses and send our children to be educated away from home. And, at last, we send our boys out with a \$40 gun and a \$19 dog to hunt 15-cent game. [And growl about high cost of living!—Ed.]

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I wish to thank you most heartily for your latest book, "Ideal womanhood," which you have sent me as a token of remembrance. I have read this book, as well as all the rest of your books, and my wife and daughters have also read them; and I am thankful to you for all of your valuable works, that are actual leading beacons for the young people for whom my heart always beats with sincere regards and affection. It is a great pleasure to me to read all of your books, on account of the pure, sound and practical expressed in them, all of which bear witness of the strong intelligence and the good talents of the writer. All honor to the mother that has given birth to you, and whom you undoubtedly with good reasons sing the praises of in the beautiful poem which is dedicated to her in your book.

My son also speaks of you as a good talented speaker of a popular character. With the fondest wishes for the progress of your work, I remain

Most Fraternally Yours,

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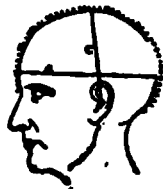
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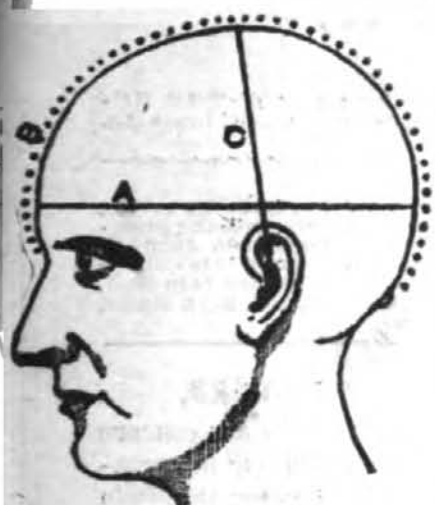
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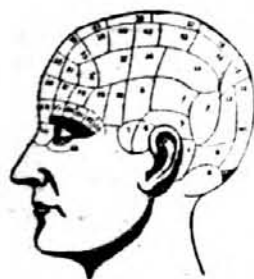
The Phrenological Era

M. Tope,
Editor,
Bowerston,
Ohio.



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LESSON III.

A NATURAL CLASSIFICATION.

9. Honor to Predecessors.—Having been bothered by the defects of the phrenological charts, and, on critical investigation of the entire subject, finding so much conflicting looseness and jargon, there should be no wonder that we set about it to work out some original ideas and an improved classification of the Temperaments. And the thought naturally arises here, that if the former systems were unsatisfactory to one who has devoted much attention to this department of science, they cannot be very clear to the person that gives them no study at all. Yet, in making a change, we would not harshly reflect upon any honest predecessor. No doubt, they have done the best they could, with the time and learning they had at hand. They passed through the wilderness and pioneered the way to better light. Peace to their ashes! Let us be glad they have done as well as they did. And it is *our* business and duty to do better as far as we know how.

10. Need of a New System.—Every person almost, in reading, has seen it stated that such and such a character had such a Temperament, as the "sanguine," "lymphatic," "choleric," "poetic," "mental," and so on. Some learned speakers, also, sometimes use temperamental language in their talk or addresses. But with their lack of knowledge of these terms, Greek or German would do the common people fully as well;—they do not understand it! And the general ignorance on the subject should be dispelled by first putting the knowledge in proper form for popular study, and, secondly, placing it before the public so that people will take due notice of it and come to appreciate its worth. There is a

sorry want for a systematic, simple and definite treatise of this sort based upon the natural classes of constitutions. And this fact has been more and more impressed upon us as we undertake to teach others. And it goes without the saying that it ought to be popularized among all sorts of people and arranged for use in classes and in mail courses.

11. Extra Remarks.—It has been necessary to introduce quite a lot of explanatory matter for this first book that would not be proper in a regular text-book for schools. After the classification shall have become fully established and approved, the proper eliminations can be made; and for the present where the explanations may seem superfluous to some students, they can be overlooked. We have studied long and hard to get the classes, descriptions and names right, so that the Tope system of Temperaments may stand in use for thousands of years, without any one having a good reason for changing it. (Modesty, of course, requires us to say this from our *faith* and *confidence* in the virtue of the *system*, not from self-laudation). Yet there will, nevertheless, be room for more improvement and modifications. But for the good of all concerned the subject ought to be settled so far as regards the *system* and continuously adhered to.

12. Topics Dropped.—In a majority of the old phrenological charts a number of sub-headings have been used and graded on that, without question, belong to the several Temperaments proper, without any such sub-division. Thus, we have the topics of "Health," "Breathing Power," "Circulatory Power," "Digestive Power," "Activity," and "Excitability," all considered as separate parts to be marked and described, when they really and truly belong to their respective temperamental classes, and are there sufficiently treated. To describe a condition or type, and then separate that type into different parts and repeat the descriptions of each, is superfluous. "Activity" belongs to all the Temperaments, and greater in one than in the others. "Circulatory Power" strong is the basis of another, "Health," good, bad or fair, is an accompaniment of others, etc., and why scatter the subject out unnecessarily? It would seem both wise and eco-

nomical to eliminate these various points.

13. How Different Temperaments Exist.—Our students should fully get the idea that *Temperament* is of the *mind*, but the *indications* are *physiological*. Some are slow, others fiery; some positive, others receptive; some for mental effort, others averse to it; and so on. As is the *mind*, so is the *brain*, and so are the *bodily indices* of the Temperament. It is wrong to say that a person has several Temperaments. And it is equally erroneous to say that the physical organization controls the mind, any more than the bark of a tree influences the sap. Let us try to make it clear:

Every one necessarily has a share of all the *bodily organs*. And while a harmonious development is the ideal condition to strive for, yet the vast majority of persons have one or more of the organs in excess of the others,—and sometimes they greatly preponderate. As the mind acts, then, so is the body formed, and the latter naturally becomes an *index* of the former. And the common mode of mental activity is known as a *Temperament*, which is *indicated* by the relative strength of the various physical organs.

Temperament is not a *mood* which may change in a few minutes, as laughing, crying, etc., but is a more prolonged and fixed tendency of action. Yet by certain influences and processes continued for a sufficient length of time a Temperament may be greatly modified or changed; and often should be attended to carefully for the advantages to be derived therefrom.

14. A Seven-fold System.—Size, shape, quality and color are the leading indices of temperamental classification. And a system of seven Temperaments appears to us to be the most appropriate and comprehensive and simple as adapted to the understanding of the amateur, and yet more completely than any other answering the needs of the wider practitioner. All who will investigate the facts of this subject will find that it nicely, even surprisingly, divides itself up into seven natural classes;—no more, no less. This classification comprises the following: 1, *Lymphatic*; 2, *Sanguine*; 3, *Bilious*; 4, *Osseous*; 5, *Fibrous*; 6, *Cephalic*; and 7, *Anemic*.

All conditions of humanity can be approximately classified in one or another of these given types. And as the system is carried out, it is explicit. I read in a certain book that a man has the Mental-Motive Temperament; but this is a very indefinite description, for how am I to know whether he is a genius or a goose?—he might weigh over 200 pounds, or he might weigh less than 100, and in either case be of the said Temperament. To overcome this defect, the aim has been to give the *personal magnitude* along with the degree of *Temperamental predominance*. In marking charts, the examiner will designate only *one* Temperament. Where two sets of organs strongly exist or predominate, the *weaker* should be mentioned first as correctly indicating the modifier in the blended Temperament. Each type will now be treated separately, and a chapter of space assigned to it. Much more might be said on each, but what is given will be sufficiently elaborate for our present purpose.

Review Questions.

1. *Why is a new system of Temperaments advisable?*
2. *Name some predecessors who followed the old systems?*
3. *State at least four topics that have been used that should be abandoned.*
4. *How do different Temperaments come to exist?*
5. *What should be the ideal object in Temperament?*
6. *Is it ever wise to change one's Temperament? Why?*
7. *What are the signs by which to determine Temperament?*
8. *Name the Temperaments in the Natural system.*
9. *Where two classes of organs are strong, how designate them as to Temperament?*
10. *Do you think some one system should be generally adopted? Why?*

How to Become a Public Speaker.

[In teaching school we always paid much attention to oral reading and the principles of public speaking, as the instructions were given in the McGuffey series of Readers. No books have ever excelled these. We have often wished that we could have the opportunity to train many high school graduates in this art. It is a fine accomplishment that does not now receive half enough interest. The following is from the *Phrenological Annual* of 1873. It is well worth study.—EDITOR]

Some wise one has said, "A few hints from a perfect master are of more value than the protracted lessons of an inferior teacher," and, as we are receiving frequent inquiries on the subjects of elocution and oratory, we offer some practical suggestions from the pen of an acknowledged master of rhetoric and action.

Some general hints, applicable to all young aspirants for public speaking, may answer a good end.

1. The earlier one begins to practice public speaking the better. For although the gift, in point of fact, develops late in life, it is only in the case of those who have a strong, though, it may be, dormant talent for it. No man has learned any art until he can practice it spontaneously, without conscious volition. If this proves true in music, drawing, in the dance, or graceful posturing, it is even more apparent in oratory. Parents and teachers should encourage children to narrate, to converse,—for story-telling and fluent conversation are essentially of the same nature as oratory.

2. The habit of *thinking on one's feet* is invaluable. Great orations may be prepared with elaboration and study, not alone in their substance, but in form. Such we know to have been the preparation of orations which continue to be read from age to age. But for the purposes of American life, one must be qualified to speak well without laborious preparation of language, and this can only be done when one can command his thoughts in the face of an audience. The faculty of doing this is greatly helped by an early and persistent practice. Aspirants for oratorical honors, without neglecting the severe preparation of the study for especial occasions, should lose no opportunity of speaking offhand. One should not be down-cast at failures. They are often far

better for the student than successes. He who goes to school to his mistakes will always have a good schoolmaster, and will not be likely to become either idle or conceited.

3. Public speaking means business, or ought to. Although there is a great deal of fancy talking, after dinner speeches, complimentary speeches, and religious exhortations, all of which are meant to fill up time; yet public speaking, in its nobler aspect, is an attempt to gain some definite and important end by the use of reasons and persuasions. When a man seeks his neighbor for a business conversation, he knows just what he wants, and settles with himself by what method he will get it. This is the very genius of a good preparation for a speech,—to know definitely what you wish to gain of an audience, and the means by which you propose to secure it. All true oratory is practical psychology.

4. A man may speak deliberately or even slowly, but no man can succeed who speaks hesitatingly,—who goes back on a sentence and begins again. Such a speech is like a shy horse or a balking mule. At all hazards, the young speaker must learn to push on,—to keep a current moving from beginning to end of his address. If you drop a stitch, don't stop to pick it up. If you stumble on a word, let it go. Don't go back to it. Keep right on, no matter what happens, to the end. Momentum is of more value than verbal accuracy. Of course, the best speech is that which is full of good substance, expressed by the best language, and fluently uttered. But while one is learning, he should never let himself be tripped up by a word, nor the want of one. Jump the gap; run over the mistake. Keep right on. It will be time enough the next endeavor to profit by the experience of mistakes.

5. If one is slow of thought, dull of feeling, very cautious and secretive in nature, without that latent combativeness which tends to project one's mind upon another's, or if one be excessively sensitive, so that a mistake gashes like a lancet, it is not likely that he will succeed as a public speaker.

The Work of the World.

SELECTING VOCATIONS.

Vocational Choosing and Training have lately come to be considered by the leading schools of America and by the Congress of the United States. And this innovation makes a demand for Vocation Advisers and Vocation Bureaus throughout the land. It is auspicious of great good to the world in the near future. It will do more to bring on the happy time that some expect in their imagined "Millennium" than thousands of light-minded "gospel" gabblers of the Billy Sunday and C. T. Russell dimensions will do running around the world with their silly and superficial twaddle. Yet care should be used in choosing. And there is a great need for the honest phrenologist. Prof. John Wm. Taylor of Moorecamb, Eng., says on this point:

Apart from the Phrenological system of applied Psychology, there is no practical method of estimating and classifying the various degrees of human intelligence and responsibility. In the light of over a quarter of a century's daily experience as an adviser on the choice of vocation, the writer ventures to affirm without any fear of contradiction, that Phrenological Psychology, as compared with mere abstract Psychology, not only gives the clue to Life's calling, but also shows how to attain the highest degree of efficiency in a given direction.

In order to be fully qualified to counsel wisely as to occupation, one must not only know how to size up people, but it is positively necessary to know the nature of the various lines of labor in which men and women engage. After an exhaustive study of the work of the world, we have found that there are just twelve great branches of industry among mankind. And these we shall now name and define, without any attempt to sub-classify. Later, we intend to publish a work on this subject, in which we shall set forth the matter in detail. We ask our readers to study this article, and if any one has any suggestion to offer, it will be much appreciated.

1. AGRICULTURE.

Agriculture is that branch of industry which has to do with tilling the soil, raising plants and animals, and man-

aging the affairs directly connected therewith. It is the most important of all classes of employment.

2. MANUFACTURE.

Manufacture is that class of industry by which any products are made from raw material by hand, by machinery, or by other agency. There are many sub-divisions.

3. THE PROFESSIONS.

The Professions include that class of vocations which generally require more work of the head than the hand and which men and women profess to understand and follow for subsistence. They may be classified into seven different classes.

4. GOVERNMENT.

Government is the whole work of making laws and regulations for a body politic, and administering the same. It may be Monarchical, or Republican.

5. MINING.

Mining is that great industry which obtains ores, liquids, or precious stones, from the earth.

6. FISHERIES.

Fishing is the employment of persons, who by various means seek after and procure fish, seals, sponges, pearls, and other objects of use found in bodies of water.

7. THE TRADES.

The term "trade" generally comprises all kinds of dealing, as the purchase and sale, or exchange, of commodities, either by wholesale or retail. But in a more restricted sense, it means some species of handicraft requiring skill of hand and eye in which one engages for procuring subsistence or profit.

8. COMMERCE.

Commerce is the bargaining for the sale of goods or commodities at a price in money or its equivalent, and includes the care of sorting, preparing for shipment, billing, and collecting payment, for the same. Goods are usually stocked as reserved supply in stores, warerooms or shops for market, either by wholesale or retail.

9. TRANSPORTATION.

By Transportation is meant the means and work by which people and commodities are conveyed about from one place to another.

10. FORESTRY.

Forestry consists in the management of growing timber and the preparation of the raw material of woods for the various purposes to which it is applied. It embraces what is usually classed as "Lumbering," and much more.

11. HUNTING.

Hunting comprises all those undertakings of chance or venture included in exploration, prospecting, trapping game, chasing wild animals for pleasure or catching them for food, fur, or other profit.

12. CONSTRUCTION.

This has reference to and consists of all such work as devising, erecting and maintaining artificial structures of various kinds.

Writing Poetry.

Before attempting to write poetry, a person should get well acquainted with the rules of prosody. Poetry is intelligent language arranged in meters and rhymes. A line in poetry is called a verse, and a poem is divided into stanzas, each consisting of a certain number of verses, as four, six or eight. There is what is called blank verse, but scarcely anybody recognizes that as poetry proper any more.

Now, a verse consists of a certain number of feet, and a foot is composed of a number of accented and unaccented syllables. In English poetry there are seven kinds of feet: Iambic, Trochee, Spondee, Pyrrhic, Anapest, Dactyl and Amphibrach. A foot in Iambic consists of an unaccented and an accented syllable, with the formula *u a*. In the Trochee, a foot comprises two syllables, but the reverse of Iambic, or *a u*. In the Spondee it is *a a*. And so on of all the others.

Again, the different verses may be a certain number of feet in length; as, Iambic Monometer, Iambic Dimeter, Iambic Trimeter, Iambic Tetrameter, Iambic Pentameter, Iam-

bic Hexameter, and Iambic Heptameter. And thus of the other styles of verse.

The writer should determine what sort of stanzas, meters and feet suit his subject best, and then as he writes each verse and stanza scan the same as he goes along. For instance, if he chooses Iambic, let him divide the verse off into feet thus:

Am I | a sol | dier of | the Cross?
 1 2 3 4

By having the proper formula in his head, and carefully following it, he will not be very likely to dump a doggerel upon the printer or the public.—EDITOR.

On April 3, 1914, we sent to Mrs. Frances Greene, of Racine, Wis., a diploma from the Tope School of Phrenology, with a grade of 96,—D. P.Sc. She has well earned it, and the work she will be able to do for humanity will place her name in the archives of noble women. She has always expressed a desire to introduce the science into school work, and was the first outside of our office to seriously realize the great need of systematic text-books for schools and other study. We are pleased with her earnest and original ideas, and bespeak for her a wide patronage, knowing that her field of usefulness is large.

Readers who are wanting to learn the useful science of Phrenology should send to Jessie Allen Fowler, 18 E. 22nd Street, New York, for information about the American Institute of Phrenology, which opens the first Wednesday of September each year, and lasts two months. Those desiring to attend the Course of Instruction will find that the trip to New York alone will pay them well for all the expense.

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LESSON IV.

THE OBESE TEMPERAMENT.

15. Indications.—A rotund form, overly fat and pudgy, —somewhat like the toad or elephant; pale or tawny skin; muscles soft, or impossible to be felt at all; the veins invisible. There is a marked predominance of the abdomen over all the other parts, and the shoulders are round and sloping. The person may be large and tall, medium, or only squat; and if short, almost as broad as long. The constitution as a whole seems to be a great manufactory of adipose tissue, having the appearance, as George Combe says, of an over-ripe gooseberry. The head is round and strongly-developed at the base, particularly in Gender, Hunger, Thirst, and the Perceptives; the forehead is generally full and wide, rather than high; the nose broad and fleshy; the cheeks bulging or sacky; and the entire mein has a commanding effect. It is quite well represented in Elizabeth Cady Stanton, whose portrait we present:



16. Basis and Name.—This Temperament is founded physiologically upon the *stomach* and *bowels*, the main organs of digestion. The chief strong mental faculties have been mentioned in Section 15. After the stomach and duodenum have converted the food into chyle, it is then gathered up by the lacteals and mesenteries of the bowels, further digested, and carried up along inside the backbone to the right sub-clavian vein, nearly under the right collar-bone, where it is dumped into the general circulation. It is then changed into flesh and fat and the tis-sues all crowded full of obese matter, sometimes and in some ways to the advantage of the person, but more often to a disadvantage. We call it the Obese Temperament for short, and from the want of a better name. It is the old so-called "Lymphatic Temperament," and the extreme or "diseased condition" of the "Vital Temperament." Corpulent would be a good name, but following the rule of choosing small words, the one selected means as much, and is preferable.

17. Mentalities.—Those of this type of organization are fond of good living, sleep and fun, but not of hard work; are disposed to ease and elegance of movement; take things coolly; are observant and talkative; sometimes seem to be dull and lazy, but when thoroughly aroused or interested, manifest great intellectual acumen and power, force of character and strong passions, depending upon the size of brain and degree of Organic Quality. They usually look on the sunny side of life, and though jolly, figure for themselves. Shakespeare speaks of this class as being less dangerous physically than the spare Cassius of the thinner fleshed Temperament.

18. Marking Temperamentally.—For designating the strength of this and other types in a chart, three degrees are sufficient for all practical purposes, especially when the size of the person is indicated, for which we have provided. Be sure not to trespass upon the Sanguine Temperament. Personal magnitude may range: below 135 pounds, small; from 135 to 250, medium; and above 250, large.

Degree of Predominance: ...Excessive ...marked ...slight

Personal Magnitude: ...Large ...medium ...small

Combinations: ...Bilio-Obese ...Brainal Obese.

Write in any other, if it occurs:

19. Predisposed Diseases.—Albuminaria, inflammatory rheumatism, fevers, gout, diabetes, Bright's disease, dropsy, fatty degeneration of the heart, asthma, etc. Use all precautions to guard against these afflictions *in time*.

This Temperament has been called a diseased condition. But it is really no more an unhealthy Temperament than any other excessive state. Any constitution that is unbalanced is, in a broad sense, unhealthy, call the Temperament by whatever name we please; and if it be a pathological condition, it is none the less physiological; and when the condition is found to exist continuously and common to a large number of persons, we should not fail to recognize and diagnose it, as a foundation for our ideas of health and hygiene, and counsel on the same. The primal object should be to establish as much as possible a harmony of elements, which alone means perfect health.

20. Adapted Pursuits.—Easy work of head and hand, and depending somewhat upon the personal magnitude; as, if *short*, dentists, butchers, telegraphers, shoemakers, grocerymen, restaurateurs, agents, cashiers, saloonists, etc.; if *medium*, mechanics, lumbermen, manufacturers, sportsmen, liverymen, hotel-keepers, overseers, lawyers, politicians, contractors, stockmen, captains, etc.; and if *large*, public officers, entertainers, presidents of societies and clubs, chairmen of meetings, elocutionists, orators, stump-speakers, superintendents, ministers, editors, physicians, bankers, real estate dealers, speculators, etc.

21. Advice.—To restrain or reduce this Temperament, one must deny as far as possible all fattening foods, encourage exercise, both physical and mental, and practice deep breathing. Adapt a system of exercises to suit the condition and see that they are taken regularly; and increase the amount as rapidly as the strength will permit. Cut down the amount of food twenty-five, or even fifty, per cent. Eat no luncheon, and drink no beer or whisky. Let breakfast consist of fruit, two slices of toasted bread, two eggs, and coffee; for dinner diminish the *quantity*, but not the *quality* or *variety*; and for supper the same. By reducing the eating, you deprive your constitution of material to make fat, and, consequently, it becomes a prophylactic treatment. Remember, your case is primarily *mental*, the nutritive organs being simply the tools of certain faculties,—especially Hunger and Thirst. Think that these were strong at first and made worse by habit. By taking less food your craving will “let up,” and your constitution will use the surplus in the body. You thus train it to be kind to yourself, and prolong your days. Eat slowly, and while you will get more good of it,

you will not want to eat so much. The two-meal-a-day scheme will benefit in your case. Physical exercise will cause the blood to circulate freely, make you sweat, and throw off effete matter that would otherwise clog up your organism and produce diseased conditions.

Find some sort of mental work, and thereby use much force in the head, which will leave less for digestion. Your Animal faculties control you and make you obese; put a "rubber-block" on them, and grease up another set of wheels (faculties) and thereby *divert* and *absorb* away the desires and appetites by running another part of the mental machine at full speed. It is a law that the more nerve energy expended above the ears, the less will reach the stomach. Hence, by sapping the strength away by the brain from the organs that make fat, you simply apply this rule and do a double good by giving brain products and reducing obesity. Dr. Spurzheim was of the Obese Temperament, which he greatly reduced by study and brain work; but his sisters, owing to mental inactivity, grew to be "as large as tuns," as he said.

It should be borne in mind that any *violent* treatment for the removal of flesh may be productive of terrible harm to the constitution. This advice is safe; but there is no use to give it unless it is carefully and continuously carried out.

Review Questions.

1. Name three signs of the Obese Temperament.
2. On what mental faculties is it mainly based?
3. What physiological organs predominate?
4. Briefly describe this Temperament mentally.
5. Explain how to mark it in a chart.
6. Name four diseases to which it is liable.
7. Name five pursuits it may follow successfully.
8. How can it be restrained?
9. How does nourishment get into the circulation?
10. Name some public men who had or have this type.

Statement of the Ownership, Management and Circulation of The Phrenological Era,

Published Monthly at Bowerston, Ohio.

Editor, Manager and Publisher,.....M. Tope, Bowerston, O.
Bondholders, Mortgagees, and other Security Holders,.....none.
Average number copies distributed through the mails during the
six months preceding this statement,.....500

M. TOPE.

Sworn to and subscribed before me this 30th day of April, 1914.

WILLIAM B. LAW, Notary Public.

[SEAL]

My Commission expires March 3rd, 1915.

HIMSELF, or *Talks with Men Concerning themselves*, is a cloth-bound book of 216 pages, by Dr. E. B. Lowry, that we can candidly recommend. It is definite and every page furnishes a lesson. It has 22 chapters, and tells just exactly what men (and women too) want to know, and what they should know.

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There is too much wild and crazy stuff being scattered over this country to arouse strife and riotous outbursts. Let the Catholics alone; their doctrines are old and will slowly pass by. And other matters, ditto. We have no sympathy with those who cry "war!" all the time, and do things to cause it. Better educate and remodel, than irritate and fight!

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1914 Convention.

To the Officers and Members of the Ohio Phrenological Society, Greeting:

The officers of the Ohio Phrenological Society on whom the burden will rest in preparing to hold a convention this year have decided that it is expedient not to hold a public Convention as heretofore, but, in place of it, to hold a Convention for the consideration of methods by the officers and members of the Society, and all others who elect to come, at BOWERSTON, convening on Friday evening, July 3rd, and continuing over Saturday.

Matters pertaining to the Tope School of Phrenology will also receive consideration, and persons interested should be present. Let there be a full attendance, as important business is to be transacted.

Readers, if you need a stomachic, or something for your nervous headache or constipation, send a postal-card for samples of the Kubara Tablets to P. M. Sarver, Ph. G., Columbus, O.

We notice that Prof. A. J. Dennis of Jewett, O., is a candidate for county superintendent of public schools. He should surely be chosen, as he is, phrenologically speaking, adapted to the job. And by virtue of his residence and twenty-four years of school superintendency in the county he is entitled to it.

Obviously, Dr. Arnold made a most serious mistake in assuming that the function of schooling is mainly the formation of character; whereas its real function is to train the scholar to observe, collect facts, to distinguish differences, to classify, and to learn to reason out correct conclusions.

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Recipe for a Happy Day.

By Amos R. Wells.

Take a little dash of cold water,
A little leaven of prayer,
A little bit of sunshine gold
Dissolved in morning air.

Add to your meal some merriment,
And thought for kith and kin;
And then, as a prime ingredient,
A plenty of work thrown in.

Flavor it all with essence of love,
And a little dash of play;
Let the dear old Book and a glance above
Complete the well-spent day.

Washington once said that Agriculture was the most healthful, most useful and most noble employment of man.

Thanks to A. S. Terrill of Carthage, Ill., for a kind letter and literature. His mother will be 101 years old on June 11th.

"Whatsoever ye would that men should do unto you do ye even so unto them." The foregoing is from the Christian Bible. Would that it were more observed.

Beet Juice for Long Life.

One of the most interesting discoveries of recent research by the Japs is the value of the red garden beet. The Japanese love the beet, and declare it contains that which will produce long life in the human race.

They tell us the beet is full of iron and other substances which will act on the human system when administered as a tonic.

The beets are cut up and boiled for several hours, when they are removed from the water, and then the liquor is boiled down until it becomes a syrup. This is taken in doses reaching from a small wineglass to one-half pint, two or three times a day, usually before the person eats a good meal.

This is pronounced by some of the best physicians as one of the most effectual tonics that can be taken.

Large doses, such as a half-pint at a time, is declared by the Japanese to be a preventative and a cure for gravel of the kidneys and bladder. It should be taken until relief is certain, which is said to come in a few days.—*The Popular Scientific Journal, of India.*

Tobacco Hurts Health.

Chewing, smoking, snuffing and snuff-dipping produce the following evil results:

Weaken the heart, render the liver torpid and congested, destroy appetite and produce dyspepsia, create a desire for stimulants, destroy activity and ambition and weaken the memory, disorder the bowels, cause pimples and other skin diseases, destroy sexual power and produce sterility, cause kidney disease, cause cancer (Gen. Grant's case, and Emperor of Germany's case), cause catarrh and piles, destroy the teeth, and induce deafness.

There are some whom tobacco never seems to hurt, but to every such a one there are thousands to whom it is a slow, but deadly, poison with above-named effects.

It is worth while to study human nature, if only to acquire a just estimate of public opinion; but a clear knowledge of one's self and duties is worth much more.

Gladstone's Suggestions on the Art of Speaking.

These hints were communicated by the Hon. Wm. E. Gladstone to a correspondent in 1875:

1st, Study plainness of language, always preferring the simple word.

2nd, Shortness of sentences.

3rd, Distinctness of articulation.

4th, Test and question your own arguments beforehand, not waiting for critic or opponent.

5th, Seek a thorough digestion of and familiarity with your subject, and rely mainly on these to prompt the proper words.

6th, Remember that if you are to sway an audience you must, besides thinking out your matter, watch them all along.

President Lincoln's Style of Speaking.

There has been great demand for the speech of Congressman Fess on Abraham Lincoln, delivered in the House of Representatives (O.) on Lincoln's birthday anniversary. Everybody ought to have a copy for his library. It is good enough for careful study. It does not present Lincoln in any new guise, but it throws a brighter, clearer light upon his greatness, and shows him standing far above the highest ranks of other men of his own day and of all time to the present. There are liberal quotations from Lincoln's writings and speeches,—literary gems, all of them. Referring to Lincoln's ability as a speaker and writer, Dr. Fess said: "Mr. Lincoln's ability to express the English language consisted in the use of the small word. Eighty-five per cent. of his words are monosyllabic. He never employed a big word when a little one would do. He never clouded his thought by a multiplicity of words. His sentences were always short and their meaning never involved. In a word, he never spoke to be heard; but always to be understood; and therefore he was not always elegant from the standpoint of the rhetorician, but wonderfully expressive." A fine example of his greatness in this respect is found in his Gettysburg speech. Edward Everett, one of the greatest orators of his time, spoke for more than two hours. Lincoln spoke for a little over two minutes. Nobody remembers anything Everett said, but school children all over the land can repeat Lincoln's immortal words uttered at that time.—*Uhrichsville Chronicle*.

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Constitution and By-Laws of the Ohio Phrenological Society

(Organized 1906, Incorporated 1913 under the laws of the State of Ohio)

Constitution.

ARTICLE I.—NAME.

The name of this organization shall be: THE OHIO PHRENOLOGICAL SOCIETY.

ARTICLE II.—LOCATION.

Said Society is located at Bowerston, in Harrison county; and its principal business there transacted.

ARTICLE III.—PURPOSES.

The purposes of this Society shall be: (1) To study true and practical Phrenology and kindred subjects of Mental Science and laws of health; (2) to stimulate and encourage a knowledge of human nature among all classes for self-improvement individually and the uplifting of society in general; (3) to invite and promote general sociability and friendly discussions; (4) to collect literature, casts, busts, skulls, portraits, and other material, for the benefit of the Cause; and (5) to organize branch Societies in any country, conduct lecture bureaus, and devise other means for the promulgation and perpetuation of human culture.

ARTICLE IV.—MEMBERSHIP.

Any person in any part of the world may become a member of this Society by endorsing the Constitution and subscribing his or her name and address with the Secretary, and paying the annual membership dues of twenty-five (25) cents, or five years for One Dollar; or may become a permanent member on the payment of Five Dollars,—the principal of which shall be put into a permanent endowment fund, and the interest used to promote the welfare of the Society.

ARTICLE V.—OFFICERS.

The officers of this Society shall consist of six Trustees, two of whom shall be chosen from the membership by ballot at each annual convention, and continue in office three years, unless removed for cause, or until their successors are elected; and immediately after said election the Board of

Trustees shall choose from its number a President, Vice President, Secretary, and Treasurer; and said Board thus organized shall administer all of the official duties of the Society and conserve its highest interests; and a majority shall constitute a quorum to do business.

ARTICLE VI.—AMENDMENTS.

This Constitution may be amended only by a two-thirds majority vote of the membership of the Society, after the Secretary has submitted to each member a printed text of said amendment and printed ballot for his use, to be deposited by mail or otherwise in the custody of the Secretary before the next annual convention; and a two-thirds majority shall prevail.

How to Join.

NOW that the Ohio Phrenological Society is thoroughly established as an incorporated institution under the laws of the State of Ohio, it will certainly be a matter of great interest and pleasure to thousands of intelligent persons to have and hold a membership in it. The Constitution sets forth its purposes and regulations. The Society is non-sectarian, non-political, and humanitarian. It was organized May 11, 1906, and has held nine annual conventions. Its growth has been phenomenal, there being, besides those in Ohio, members in various other States, and in Canada, England, India, and Japan. It is not for money-making purposes in itself, but simply to do good.

On application to the Secretary, M. Tope, Bowerston, Ohio, with the fee and your name and address, a Certificate of Membership will be given admitting you to the conventions, entertainments, discussions, elections, and other benefits of the same for the time for which dues are paid. We recommend this form of application:

Having read the Constitution of the Ohio Phrenological Society, and considered its purposes, I desire to become a member, and hereby subscribe:

Name,.....

Address,.....

By-Laws.

Section 1. A majority of all the members present in annual convention shall constitute a quorum to do business.

Sec. 2. The annual meeting shall be held at the time and place determined by the Trustees.

Sec. 3. Special meetings may be held at the call of the President and Secretary.

Sec. 4. Members presenting proper credentials shall be eligible to participate in the annual election of Trustees and business meetings.

Sec. 5. Officers of this Society shall be elected at the regular annual convention, and installed. Nominations shall be made by acclamation and elections held by ballot, a plurality vote electing.

Sec. 6. The order at the annual convention shall be as follows: 1, Roll call. 2, Reading and approval of the minutes. 3, Report of officers. 4, Election of officers. 5, Miscellaneous business.

Sec. 7. The President shall preside at all meetings, except when he has a reasonable excuse. He shall sign all bills authorized by the Trustees, and be *ex officio* a member of all standing committees.

Sec. 8. It shall be the duty of the Vice President to preside in the absence of the President. He shall have a general oversight of the business of the Society and, wherever practicable, extend its influence into outlying territory, and aid in organizing branch Societies.

Sec. 9. The Secretary shall keep a correct record of all meetings, and a list of the members and their addresses, and perform all other duties belonging to such office; and he shall have charge of the books, cabinets of skulls, busts, manikin, other articles, curiosities, and specimens, that shall become the property of the Society—the Museum.

Sec. 10. The Treasurer shall receipt for all monies paid to him for the Society, keep an itemized account of receipts and expenditures, and pay all bills authorized in writing and signed by the President and Secretary.

Sec. 11. The Trustees shall provide all arrangements for annual conventions, authorize bills paid, and attend to all other business of the Society.

Sec. 12. Regular members shall have the right of free admission to all entertainments by Society members, use of the Museum by proper arrangements, and any and all other benefits of the Society under the provided rules and regulations.

Sec. 13. Expenses shall be met by membership dues, gifts, proceeds from entertainments, endowment incomes, bequests, and ten per cent. of the lectures given under the Lecture Bureau of the Society.

Sec. 14. All officers shall serve as honorary members without compensation; but all necessary expense for the Society, as for stationery, postage, literature, traveling, etc., shall be paid by the Society.

Sec. 15. In the event of any vacancy in regular offices, the President shall have power to appoint members to fill unexpired terms.

Sec. 16. These By-Laws may be amended at any regular annual meeting by a two-thirds vote of the members present, if a notice be given in the published program of said changes.

Organize Branch Societies.

Whether you want to learn Phrenology to make it a profession, or to have the advantages and pleasures it gives in other spheres of life, without question its study will richly repay any one. In towns, cities and country, where at least five are interested, they can organize and conduct a Society locally. One person can start it by talking it up a little to your friends and associates. Try it! Confer with the Secretary of the State Society and become a branch. Then you can arrange and have lectures or other work done as you grow. Teachers, ministers, lawyers, doctors, merchants and all parents, will find nothing more intensely interesting and profitable.

The O. P. S. Lecture Bureau.

Strictly High-class Lectures and Entertainments at a Minimum Expense.

The LECTURE BUREAU of the Ohio Phrenological Society has talent that will compare with the best. It gives *solid instruction* and *amusement* combined, inspiring all to a higher plane of living.

Many of the subjects are admirably suited for popular lectures at Chautauquas. Dealing in such express manner with human nature in the young, and especially with vocational selection, Teachers' Institutes and High Schools will find talks by our professionals of very great value. Also adapted to Y. M. C. A.'s, Epworth Leagues, Y. P. S. C. E.'s, and other associations. Persons desiring lectures should address the Secretary, M. Tope, Bowerston, O., for further information and arrangements.

INHERENT IMMORTALITY.

The phenomena of somnambulism and clairvoyance, in which the soul sees without physical eyes, hears without physical ears, and often perceives things and occurrences at vast distances, afford another proof that the soul is an entity by itself, and is not necessarily dependent upon the body for its action, though the latter is its *ordinary* instrument of communication with the outer world. What forbids the supposition, then, that the soul may dwell in a sphere *entirely* outside of the body and the material world, and thus free from all material vicissitudes, changes, and decay?

The extreme probability that this is so, is reduced to a certainty by the numerous manifestations of souls *after* the death of the body, of which the records of all ages and nations furnish abundant testimony. Of facts of this kind we have no room for elaborate details at present; suffice it to say that they are distinctly exemplified in the records of the New Testament, especially in the appearance of Moses and Elias to Jesus on the Mount of Transfiguration, and in the appearance of one of the old prophets to St. John while on the isle of Patmos (Rev. xxii, 8 9); and there are at this day thousands of intelligent men, not only in this country, but in Europe, who, after the most careful and skeptical investigation, are willing to testify that they have, beyond all doubt, communicated with spirits of the departed. Statements and proofs of these things can be given when required; but for the present, assuming them as true, we ask, If the soul does thus survive the wreck of the body, what other vicissitude may be imagined that would be adequate to destroy it? If it dies not with the body, we presume few will doubt that it lives forever.—*Annual of Phrenology, 1865.*

The best philosophers of the world have taught the inherent or natural immortality of the human soul, spirit, or mind, and some have gone further and advocated the immortality of animal souls. Have we not as good a right to believe their teaching as the questionings of Hæckel, Huxley, Darwin and Spencer? The class that is trying to make the Bible fit their self-opinionated and weak conceptions nowadays is simply turning it into a text-book of materialism. *Conditional* immortality is no more a fact than those who teach the mistaken doctrine are "the salt of the earth." If so, divine justice would stultify itself. Were it even true, it is not a wholesome sentiment with which to indoctrinate mankind, for it must increase suicides, multiply murders,

and encourage vice; but *it is not* true. Those who claim it is misinterpret Holy Writ and are ignorant of facts.

Yes, yes! Man is *as* he was made,—a *conscious* being, with a soul *indestructible* in its identical individuality, good, bad, or indifferent. We can easily accept Christ as a Savior of the world, but let the reader conceive, if he can, how the shedding of his blood will annihilate the souls of part of the human family and permit those of the balance to exist. The very fact that a doctrine of materialism, or partial materialism, is deleterious in this life is a philosophical guarantee of immortality to all. The persistence of the elements of personality confirms it. What were you when you were born? What your faculties made you, undeveloped. What were you at ten? The same,—only more developed, but still not fully developed. What are you now? The same. These constituent elements, or mental faculties, constitute your SOUL. Now, it is a law of physics that only a substantial entity can move a substantial body. That the mind, or soul, moves the body we know; hence it must be a substance. And by another acknowledged law, substance, or matter, is absolutely indestructible. The soul is an organized substantial entity. Some of its faculties are positively related to a future state. Every person has some of all of these faculties, no matter how perverted his character may be by the Propensities. And as there is no counterpart for them in earthly life, by the unfailing law of adaptation they must have it in an immortal spiritual state. And here science and Scripture agree; for nothing is more clearly taught by both than the spiritual existence of good—*and bad*. When a man has swallowed enough arsenic to kill him faith in Christ will not prevent his physical death any more than lack of faith will extinguish his spiritual nature after it has removed from the body. This spiritual nature will no more actually be destroyed, however bad it may be, than Christ went *into* a mountain when he journeyed up on the side of it.

We have talked with old persons whose bodies were trembling and prostrate for the grave, but their minds were as clear and as strong as in early years. Why, then, tell me, is not the mind as weak as the body? As Victor Hugo

says, "Why is my soul the more luminous when my bodily powers begin to fail?" "My work is only a beginning." "The thirst for the infinite proves infinity."

Evidence is constantly accumulating in favor of an after-life to all. And the great problem is, TO LIVE RIGHT, whatever may be your sphere. The nearer one does this, the more favor he will receive from Christ and God,—and, therefore, the more heaven here and hereafter; while the more one violates the Creator's laws, physical, intellectual or moral, the more disfavor, punishment and hell he will incur now and forever. Show the latter the right way and teach him self-control in doing the right, and you save him from his sins. Christ was doing this the best he could, and for it he died on a cross; but the existence of any one's soul *does not*, in the very nature of the case, hinge upon belief in his crucifixion or divinity.

Minutes

**Of the Eighth Annual Convention of the Ohio
Phrenological Society, Incorporated, held
at New Philadelphia, O., Oct. 16-18,
1913, in the Christian Church.**

Thursday Evening.—Society met and was called to order by the president, Rev. S. A. Corl. Music. Invocation by Rev. W. O. Siffert. Song. Address by Prof. W. A. Wallace. Talk by Tope. Music. Paper read from Prof. W. E. Youngquist. Address by Rev. W. A. Hevlow. Examinations by Garber and Tope. Adjourned.

Friday Forenoon.—Called to order by the president. Roll call. Reading of minutes of last convention. Adopted. Reading of the Constitution and By-Laws and Amendments. Discussion. President appointed a committee, consisting of Tope, Garber and Wallace, to make the necessary change of Constitution and By-Laws under the State charter. President appointed Rev. Hevlow and Atty. J. M. Richardson as press committee. Prof. Wallace and Dr. C. E. Ross were appointed committee on resolutions. Talk by Ross. Talk by Pres. Corl. Adjourned.

Friday Afternoon.—Talks by Ross and Corl continued. Talk by Garber. Another talk on Phrenology by Garber. Address by Prof. Jos. H. Thomas; subject, "Just Folks." Ladies requested and given examinations. Examination of a young man by Prof. Thomas. Discussion as to masculine and feminine qualities inherited. Song. Adjournment.

Friday Night.—Address by Wallace. Address of welcome by Hevlow. Response by Dr. Corl, the president. Examinations by Tope. Address by Atty. Richardson. Song by Rev. Dr. Ross. Adjournment. Dismissed by Garber as chairman.

Saturday Morning.—Address by Garber. Delineations by Wallace. Resolutions read and adopted. Address by Dr. Ross. Dr. Ross was appointed as general field manager. Business matters adjusted. An invitation extended by Rev. McDonald of the Christian church to hold convention in the church next year. Adjourned.

M. Tope, Secretary.

S. A. Corl, President.

The Law of Self-control.

Theodocia Eighmie Carpenter, in Spiritual Journal.

It seems almost impossible for men to curb their tempers when great provocation arises to cause anger, yet it is not so difficult as they think, if the proper kind of brake is applied. They control steam power and electric power; why not control will power? Power is power, and needs similar treatment for control—that is, it needs shutting off.

If the will of man is apt to fly into passion, and get beyond his control, let him think to shut down on it exactly as he thinks to shut off other dangerous power before it gets started beyond a certain limit. When he feels his temper first beginning to rise, then is when he should apply the brake and feel to go slow; and with less power on than usual till all danger is past.

The cause of the rising of the will in a tumultuous effort is that it is not properly cared for. Steam and electricity, in fact, all other kinds of force which men harness into use, have to be guarded by well-known stop-valves. The will of man works on similar principles. One explosion of

a man's passions betokens a weakness of the curbing stays. He needs to know that he lets it get too far started before he attempts to hold back the force within. Before begins to feel the force of temper rising, and at signs of any inflammatory word or act on the part of another, he needs to lower his own steam and be prepared to keep it down, lower and lower, as the exciting cause increases.

This is the only way man can learn self-control. It is easy as any child's play by the rule of applying the brake *before* there is the least rising of *feeling*. Intellect is quicker than feeling to detect danger, if employed for this purpose.

Save Work and Time.

The first thing for a worker is to so organize his work that he will have nothing to do. To have time "to burn" is the only way to save time, for time is saved by thought, and a man who is always running after the clock can't think. The German proverb says, "What your head won't do, your legs have to do."

WORK FOR THE SOCIETY.—Now that the O. P. S. has been chartered and placed on a solid working basis, it becomes the duty of every member to improve every opportunity to build it up. Let the officers set the example by paying their membership dues, and soliciting others to join. We have the organic machinery to do a vast lot of good. If we all work for that accomplishment, who knows where we will stop?

Immortality—A Dialogue.

Bill.—Say, Sam, what do you understand the Scriptures to say about immortality?

Sam.—It is said that Christ "came to bring life and immortality to light."

Bill.—Did he not come to *create* immortality?

Sam.—No; neither to create it, nor annul it. He came to call *sinners* to *repentance*, that they might do good in the world and not bad, and not be punished in their memories forever by thoughts of their misdeeds, or "the worm that dieth not" and "the fire that is not quenched."

Bill.—Then you mean that all wrongdoing is self-punishing, whether you will or nil, and the human soul is everlasting, regardless of God or Christ?

Sam.—Job asked “If a man die, shall he live again?” He did not say *bad* man or *good* man, but *man*. The spiritual nature of one is as enduring as that of the other, and both as immortal as God. So taught emphatically by the Bible and by science. No one can *afford* to sin (do anything wrong) *for his own self's sake*, because he will be haunted by the recollections forever and ever!

Bill.—Now I see the importance of keeping a clean memory. But what about the idea of the “second death” being annihilation?

Sam.—That is a very pretty belief to some. That a person can drink, carouse, murder, etc., and then end it all by just being obliterated,—that is purely childish, and worse! Only a small number of people think that, and they are not scholars in any sense of the word.

Bill.—Then don't you think the natural laws should be taught more?

Sam.—Yes, indeed. They should be mixed up more with the Sunday school lessons and with common school teaching. And the time is near when they will be taught as the basis of all human law and conduct.

Minutes

Of the Ninth Annual Meeting of the Ohio Phrenological Society, at Bowerston, O., July 3rd and 4th, 1914.

According to previous arrangements and call, a meeting was held by officers and friends of the Society on Friday evening and Saturday, July 3rd and 4th, 1914. It was not designed to hold a convention for the general public, as heretofore, but rather to meet for the consideration of the new Constitution and By-Laws, of methods and measures to be carried out, and other important business.

On Friday evening, a discussion of several matters was in order, which was gone over in the usual manner.

Saturday Morning.—The first thing taken up was the Tope School of Phrenology. It was decided that for various reasons it would be advisable to incorporate it, and that it could be done on the "Not for Profit" basis, the same as any other educational institution or college. The following named persons were selected as Trustees for the same, their names to appear in the incorporation papers: J. A. Nolan of Bowerston, president, for one year—his term being continued from a previous appointment for three years; Elder A. L. Garber of Ashland, vice president, for three years; Prof. M. Tope of Bowerston, secretary and treasurer, for two years; Prof. A. J. Dennis of Jewett, for two years; Dr. Martha J. Keller of Cincinnati, for three years; and Rev. W. A. Hevlow of Cambridge, for one year—his term being a continuation from a previous appointment.

Next, the revision of the Constitution and By-Laws of the Ohio Phrenological Society was taken up and gone over carefully. Article after article of the Constitution was passed upon until six articles finished this important document so as to conform to the State charter. As the officers were designated in the incorporation papers, it was only necessary to specify their terms of office to comply with the provisions of the same. Hence Rev. S. A. Corl, D. D., became president, for one year; Elder A. L. Garber, vice president, for two years; and on account of the death of Atty. W. H. Host, who had been designated as treasurer, M. Tope was chosen secretary and treasurer for three years; and as executive committee, Mayor W. A. Pittenger of Dennison was designated for three years, Rev. W. A. Hevlow of Cambridge for two years, and Mrs. Marion Ghent English of Cleveland for one year.

In the afternoon, the By-Laws were considered and revised, some of the old ones being expunged, and new ones formulated and endorsed, there being sixteen in all.

This being completed, other miscellaneous matters were discussed and attended to. It was the sentiment of the meeting that inasmuch as the Society had a standing invitation from Rev. C. A. McDonald, of the Christian church, to hold the convention at New Philadelphia, and since it was a centrally-located place for the officers and members, and the

people had become interested at the previous meeting there, it is the proper place to hold it next year. It was thought also that a better time for holding the convention would be in June, 1915, than later in the season when other doings will likely conflict.

After reading and endorsing the Resolutions, the ninth annual meeting of the Ohio Phrenological Society was ready to adjourn in regular order, which it did, feeling that a good lot of important business had been transacted at its sessions.

M. Tope, Sec.

A. L. Garber, Acting President.

Good Words from Bro. Phrenologists.

The Era is doing a wonderful lot of good in enlightening the public along the phrenological line. May it ever continue on its good work.—PROF. HARRY STAUFF, Los Angeles, Cal. [We shall do better soon.]

My Dear Prof. Tope:

Your Constitution and By-Laws received to-day. Having read the same, I desire to become a member, and hereby subscribe. I hold one of your diplomas—degree, D. P. Sc. I have had over thirty years of experience in Phrenology and know it to be a true and useful science. We need more men like you to push the work. Please consider my application for membership to your Phrenological Society; and wishing you and the Era and the Society the best of success, I am yours respectfully,

C. J. STEWART, Morgantown, W. Va.
238 Richwood Ave.

[Measures are on foot to incorporate our School, and when this is done, our patrons can speak with pride of two institutions chartered in the State of Ohio. It is expected to conduct a special session of the School this autumn, beginning October 5th and holding six weeks. See announcement elsewhere.

NOT DECLINING MUCH.—A certain good friend writing to another says: "I think we owe a debt of gratitude to Mr. M. Tope for the labor of love in which he is passing his declining years." Thanks! and it's all right; but we don't want to be counted on the decline yet for a few years. We feel rather to be in the ascending node.

A short lesson well understood is better than a long lesson not comprehended.

The ♠ Phrenological ♠ Era.

Published Monthly by M. Tope, as the Organ of the Ohio State
Phrenological Society, at Bowerston, Ohio.

A Good Advertising Medium.—Terms made known on application.

Vol. X.

JULY-AUG., 1914.

No. 7-8.

"That's How."

After a great snow-storm, a little fellow began to shovel a path through a large snow-bank before his grandmother's door. He had nothing but a small shovel to work with.

"How do you expect to get through that drift?" asked a man, passing along.

"By keeping at it," said the boy, cheerfully; "that's how!"

That is the secret of mastering almost every difficulty under the sun. If a hard task is before you, stick to it. Do not keep thinking how large or hard it is; but go at it, and by little it will grow smaller and smaller, until it is done.

What is sin? What is possible for one person is impossible for another.

The editor of the Era will give a lecture on Phrenology at Custer, O., in Pohl's hall, Saturday evening, August 15. To begin at 8 o'clock. Admission,—men, 25c; ladies, 10c. Management of Dr. L. M. NeSmith, Custer, O.

If Phrenology has done no other good thing, it has taught us to be more tolerant to that class of faculties called "the Selfish Sentiments."

THE GROTESQUE.—Some men, phrenologists among them, are of this stamp. What they lack in common sense they try to make up in oddities. They wear long hair, oddly-cut coats with singular colors, parade themselves for public view, and thus attract attention. If they secure this, their point is gained. A strutting tom-turkey spreads himself to produce an effect, and so it is with these grotesque swells in human form. To all such we may apply the words, "vanity of vanities." In general, we would say to our friends, beware of eccentricity!

The American Institute of PHRENOLOGY.

The next Session of the American Institute of Phrenology will open Wednesday, Sept. 9th, and continue to the last week in October.

The Institute Course consists of Lectures on the Science of Phrenology and the Art of Delineating Character in a scientific way.

Over one hundred Lectures are given during the Course, three Lectures daily.

The equipment of the Institute, with its Busts, Skulls, &c., affords an exceptional opportunity for students to become acquainted with all phases of character.

The study of the Face, also of the Races, is included in the curriculum.

This Course aids business men and women, as well as all professionals, in sizing up people.

Write, for further particulars, to the Secretary of the American Institute of Phrenology, 18 East 22nd Street, New York, N. Y.

GROWING CHILDREN AND STUDY.—As soon as a child begins to grow rapidly, all intellectual exertion should be checked. Such is the theory which Dr. C. Mercier, an English authority on children, expresses in an article in the London Lancet. Especially when there is any family tendency to nervous or mental disorder, rapidly growing children should be withdrawn from school altogether, until the period of rapid growth is over.

For consummate egotism and cunning self-adulation, to say nothing of the preposterous perversions of the sacred Scriptures, the last issue of "The Bible Students Monthly" of Brooklyn, N. Y., takes the first premium. True Christians of the present day may as well burn their Bibles, for, in the hands of this egotistical wiseacre the interpretations of the best scholars of the past are false. Christ himself has no show by the side of this slick old impostor. An avowed infidel at 17, he is still an infidel to the cause of Christ and the welfare of mankind. And this is largely due to the fact that his vanity has run mad. We have a right to speak of this man phrenologically because of his doctrine and public character. We call special attention to every portrait of him, of which he is so lavish, in which the physiognomical sign of vanity—half way in the sides of the upper lip—is prodigious. Nothing is too just or unjust for him to twist, in his deceptions way, to gratify his inordinate conceit and mislead innocent and uninformed followers. We emphatically pronounce him a dangerous enemy to society.

CINCINNATI SCHOOLS.—Paper clippings come here every now and then, and indicate that nowhere is more progress made in the public schools. A special course by experts is one feature, and it includes English, arithmetic, civics and hygiene, geography, physics, handicraft—including shop work in wood and iron for boys, and sewing and cookery for the girls,—novelty-making, art work, and salesmanship. Some boys and girls are working half time in school and half time in shops, boys in different machine shops, and girls in millinery and dressmaking establishments.

The people of that city believe in vocational selection and guidance, and in making the school fit the pupil. The keynote of their sentiment is:

It is the duty of the public school system to set Johnny upon the road to his proper career, and not permit him to become the football of chance.

The old Psychology is like a blind man driving black hogs up a dark lane on a dark rainy night.—*Dr. Nesmith.*

ATTEND THE

Special Fall Session, 1914.

THE

Tope School of Phrenology*(In course of Incorporation under the laws of the State of Ohio,)*

WILL OPEN A SPECIAL SESSION

Monday, October 5th, 1914,

AND CONTINUE FOR SIX WEEKS.

In this course of instruction it is proposed to teach the SELF KNOWLEDGE, physical and mental,—the most valuable of all knowledge; And HOW TO READ CHARACTER by the sciences of Phrenology, Physiology and Physiognomy; then How to APPLY this information in the important matters of Education, Health, Vocational Guidance, Marriage, and Morals. To such as may desire to become professional lecturers or examiners, or both, this is an opportunity of a lifetime, as it is intended to give special attention to *Methods of Lecturing, Examining, and Advising*. Old phrenologists and graduates of other schools will profit by taking up review work and gaining new ideas here.

Let the friends of Phrenology encourage young men and women to adopt this profession, and also encourage those who expect to preach, teach, practice law, keep store, or follow any ordinary business, to avail themselves of the aid this science gives in every department of life and duty. The good of Phrenology ought to be enjoyed by all, and there is need of 100 well-instructed *professional men and ladies* of this science in Ohio to where there is now 1. Vocational training in the schools need them. Stricter concern in marriage demands them. In short, the normal progress of our country requires them. And the harvest is ripe for their remunerative labors.

Terms.—Only \$25 for tuition. About \$10 for books. Those from a distance will be accommodated with pleasant rooms and board at cheapest rates. All passing a creditable examination will be awarded diplomas, a point of importance, when our School is chartered under the laws of the State.

For full particulars, *apply early*. Make up your mind to COME! Address the Secretary, M. TOPE, Bowerston, Ohio, and every courtesy will be accorded you.

Can You Read Photos?

I can help you read your photos. Character can be determined by the Eyes, Nose, Mouth, Chin, Ears, Etc. One photo read for \$1.00.—"Affinology," a marriage guide telling what represents harmony in marriage, given FREE with order. Strictly confidential. Photos returned.

STAUFF'S SCHOOL OF HUMAN SCIENCE,
5818 Marmion Way, Los Angeles, Cal.

"Pastor Russell" says Jesus has been in the world since 1874. Where was he before that? He says he is here in spirit. And yet he denies Spiritualism! When Christ really does come, we'll not need Russell to tell us. He's only hoodwinking a set to back his unparalleled gall. Bah!

I enclose 26c in stamps for your new book on "The Human Temperaments." I hope you will sell 100,000 of them.
—DR. I. J. EALES, Belleville, Ill., July 18, 1914.

Dr. Martha J. Keller of 27 Arcade, Cincinnati, O., has a rare opportunity for some good phrenologist. For good reasons, she desires to sell at a bargain her old, well-established office and its outfit. It is a paying location. Any one interested should write her.

THE LAST SQUEAL!—By a copy of "the Bible Students Monthly," dateless, sent us, we note that "Pastor Russell" charges the clergy of the various denominations of Christendom with conspiracy against him. We do not so understand it. They simply denounce his rotten doctrines. He has many critics and opponents out of the churches—men of brains who see he is leading a lot of simple-minded people into ruinous notions by his wily play on words. It is the old resort of mountebanks, when caught in their tricks, to cry "liars and lies." If his teachings had a semblance of reason in them, and his known conduct aside from his pretensions to piety comported with common decency, the ministers of our land would welcome him as a brother. Russell has slung mud at the ministry, vaunted himself like a peacock above them, taken water, etc., etc., and now in the last ditch yells "conspiracy." No wonder good people, regardless of church affiliation, are down on such a hypocritical Bible twister.

"How to Go into the Silence."

SECOND EDITION.

By ALICE HERRING CHRISTOPHER.

This treatise, on a subject of supreme importance to all New Thought students, is said to be the most valuable instruction yet given, and will be found of very practical use to all. In this book the whole meaning of this effort to go into the Silence is explained, and its spiritual purpose made clear, in concise and simple language that may be understood by all.

PRICE, 25 CENTS, FROM

THE CHRISTOPHER PRESS, 5110 Columbus Ave., Boston, Mass.

What Is Wanted—Phrenologically.

Instead of the ten or a dozen indifferent practical phrenologists now in the field, *we want a thousand good ones*. We want MEN—religious, intelligent, *persevering* men of high moral principle; men who can think, talk, and work; men who will do all things for God and humanity, who will exalt the truth rather than themselves; men who are masters of themselves, who can regulate their appetites and passions, who can practice what they preach. In short, we want competent, scholarly friendly gentlemen and ladies. For such, here is a large and open field, without competitors. Good lecturers, good examiners and delineators of character, and good writers would find the field of Phrenology and collateral subjects the most agreeable, the most useful, and one of the most profitable now open to intelligent enterprise. Young physicians, learn Phrenology; young lawyers, study Phrenology; young clergymen, learn Phrenology; and when you shall have learned it, you will value it more highly than anything else you ever learned, even though you should not pursue it as a profession. But we recommend this, both as a means of doing to others, for self-improvement, and earning an honest living. You would find it one of the most agreeable and entertaining studies which can engage your attention. And no schoolteacher nor parent can afford not to understand it, if they have the time.

BELIEVED IN PRAYER.—“Yas, I b’leaves in prayer, I does,” said the old colored man as he rested during his window-cleaning job. “Deed I does. Once when I hadn’t any meat fer a long time I begin a prayin’ fer some, but no meat come. Every day I kep’ prayin’ fer some kin’ nv meat.

‘O Lord, do sen’ a chickin to me!’ No chickin.’

Den I ’membered what de Good Book says ’bout faith without works; so den I prayed, ‘O Lord, do sen’ me to a chickin!’ an’ de very nex’ day we had de nicest potpie fer dinnah.”

HE KNEW ONE.—“Some adjectives,” said the teacher, “are made from nouns, such as dangerous, meaning full of danger; and hazardous, full of hazard. Can any boy give me another example?” “Yes, sir,” replied the fat boy at the end of the form; “pious, full of pie.”

*Grow old along with me!
 The best is yet to be,
 The last of life for which the first was made:
 Our times are in his hand
 Who saith "A whole I planned;
 Youth shows but half; trust God, nor be afraid."
 —Robert Browning.*

I have received your book. It is good. Have read it and laid it up among the archives for *study* in future.—HON. L. H. SCOTT, Cadiz, O., July 20; Representative to General Assembly from Harrison county.

The story comes from a local paper in Arkansas about a man that was afraid of a thunder storm, and crawled into a hollow log. The thunder rolled, the rain poured down in torrents, and the log swelled up until the poor fellow was wedged in so tight he could not move. All his past sins began to roll before him, when he suddenly remembered that he had not paid his subscriptions to his papers. He said this made him feel so small that he crawled out easily at a knot hole. Moral: Pay up!

Another Diploma.

On July 31, the Tope School of Phrenology awarded a diploma to H. M. Koga, a learned Japanese phrenologist, of 1543 Post street, San Francisco, Cal., on an examination grade of 96. Degree of P. Sc. D., or Doctor of Phrenological Science. We have every assurance that he will "make good," and welcome him heartily as a co-worker both on American soil and throughout his own country of Japan and the world. May God speed you, Bro. Koga! We need many more like you.

Prof. Frank S. Richardson of the Boston University is opposed to the modern dances. Prof. Hugo Munsterberg of Harvard College, ditto. The natural presumption is, that these learned gentlemen are likewise opposed to the teaching of sex hygiene in the common schools.

NERVOUSNESS.—You have the brainal temperament, and are probably studying and thinking too much for the limited vital resources at your command. Give more attention to the welfare of the body, and less to the Intellect for a time. Keep the head cool and the feet warm.

A PROBLEM.—If a third of six were three,
 What would a fourth of twenty be?
Ans. 7½. Work it.

A PLEA TO PARENTS.

By Prof. Arthur L. Mills, Denver, Colo.

Ask that prodigal son why he ran away from home, and he will almost invariably say, "My folks did not use me right;" but let him or anybody else tell his father and mother the same thing, and they will throw up their hands in "holy horror" and deny it as a falsehood. Yet if that father and mother only knew it, the boy spoke the truth.

Oh, no, they did not flog him, nor shut him up in a dark room, starve him, nor dress him in rags. There are other ways of misusing a child than these. Did they study him intelligently as he was growing up? Did they understand child character thoroughly? If not, did they consult any one who did? Did they understand his peculiarities, his strong and weak points, the state of his health, his constitution?—and govern him accordingly? If not, they "didn't use him right."

Why is it that so many men spend hours of study upon the breeding, care and development of an animal, and let their children grow up in their own way? It is because they do not realize the importance of right training in childhood, and even those who do realize it, do not spend the time necessary to learn how to train their children intelligently, but blindly try to govern through the Propensities and Sentiments, rather than through the Intellect. Parents, in their ignorance, often augment a Propensity in a child because they do not know that the Propensity is already large, when, by the right management they could direct and govern it by Intellect, and thus save the child in after years from suffering,—and perhaps disgrace. For instance, a child has a strong tendency to destroy and combat; he worries cats, sticks pins through butterflies, and throws stones at birds and dogs, for which his parents scold, and sometimes whip him, thereby exciting his anger and malice; and as he grows older the tendency grows stronger, until he develops into a cruel, revengeful, destructive, prize-fight-loving, peace-destroying, pugnacious brute, and perhaps a criminal.

This same boy, had his parents realized and understood his peculiarities, could have been trained, by kind words and right environments and associations, to be a kind and peaceable boy, developing into law-abiding, God-fearing manhood, manifesting executiveness and business ability with the energy which was used up in the first case by rage, anger and revenge.

Children should never be deceived. They are naturally full of wonder and curiosity, reposing implicit faith in the virtue, intelligence, love, sincerity and reliability of their parents and teachers. It is natural for a child to look into the eyes of its parents prepared to believe all they tell him to be absolute truth. Imagine the feelings of that child when he detects his ideal in a falsehood; they have promised him some dainty morsel to eat if he will be good for a certain length of time, and then do not give it to him. First, they were wrong in try-

ing to govern the morals through the Propensities, and, second, they were wrong in not keeping their promise to the child. The first wrong the child did not understand, but the second shook his faith in his ideal to such an extent that it may perhaps never be regained.

Why do parents go about this business of child-training with their eyes shut? Why do they not get enlightenment upon this subject, as well as upon others? When a little study along phrenological lines will point the way to them, it is downright sinful to procrastinate.

A young man at the bar of justice; a heavy fine is imposed which he must pay, or go to the penitentiary. He has no money, and his father, or perhaps a widowed mother, pays his fine with money he or she can ill afford to lose. A small percentage of that sum, invested by his parents in a phrenological examination of the boy while he was yet a child, would have enabled them to so train him that he would have been strong to resist the temptations that came in his way, thus saving him from disgrace and his parents from hardship.

Oh, parents! if you love your children (and who can doubt it), if you want them to honor and be a credit to you, if you desire to make the coming generations better, learn to train your children in the right way for their own individual good, and you will not have to wait long for your reward.

The Last Gladiators.

It was in A. D. 430 that the edict was passed which forever abolished the gladiatorial combats. In the deserts of Lybia, there lived a monk named Telemachus, who, touched by the cruel stories of the combats, went to Rome, leaped over the barrier of the arena of the Coliseum, threw himself between the groups of fighters and implored them in the name of Christ to desist. Telemachus fell, slain by the swords of the gladiators, but there never was another fight in the Coliseum. The spirit of the monk had its effect, and the above-mentioned edict was soon passed.

Beautiful Pictures in the Mind.

We would admonish all young people to beware of filling the mind up with bad pictures. An acquaintance once said to me that he seldom went to a funeral, for he didn't want to have a picture in his mind of how his friends looked when they were dead. A man said he wanted to go to a moving-picture show that showed the characters as described in Dante's "Inferno." We replied that we had no desire to go any such place, having read an illustrated copy of that work and the pictures of human misery come in mind—awful!

Go to funerals, of course, when you must. And when duty calls to relieve suffering in man or beast be not slow in relieving it; but for your own sake in after years, fill your mind with pretty pictures, and avoid all you can sights and sensations of an evil character.

The Best Trade.

A correspondent asks, What is the best trade to learn? And it depends very much on what the man is. If he has a fine-grained, susceptible nature, and is not very strong, he may learn the jewelry business, tailoring, or engraving,—something that requires but little strength. If he be strong and muscular, he may become a blacksmith if he has the right Phrenology, or a carpenter, ship-wright, or iron-founder. If he has taste and skill, a sense of combination, and is competent to deal with complication, let him be a machinist or manufacturer. One thing young men should bear in mind in the choice of pursuits, and that is (if they have any independence of spirit) they should learn a trade which they will be enabled to set up for themselves in a few years. Many boys are rushing now to be machinists, each fancying he can rise to a position of influence, when it should be remembered that that trade is being conducted in such a manner that it costs \$50,000 to start in it. There are, consequently, very few persons who will learn the trade that have, or will be very likely to have, that amount of capital. Following a trade which requires so much to start it, compels nearly everybody to work for some great company at so much a day. Tinsmithing, on the other hand, enables a journeyman to earn as much money as a machinist, and with the savings of a few years, enables him to start business in a small way, and gradually make it grow until he can have a stove warehouse, and ultimately an iron foundry. We presume that ten young men would get rich at the tinsmith business where one would succeed in becoming wealthy as a machinist.

Lighting Others with Knowledge.

There is a wonderful fact about spreading knowledge. And it may be illustrated in a physical sense. We may take a hundred candles,—or a thousand, for that matter, and set them in a row. Then, if we have one lit, we may pass around and light all the others, and still when done, the one used in lighting the others will be as brilliant as ever,—not in the least diminished. So with a person. He may impart his ideas to others, in lectures, conversations, or by writing, and while they will all be enlightened thereby, he will still retain his knowledge as clearly and fully as ever.

JUST OUT

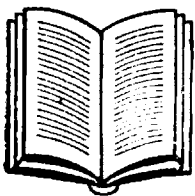
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RESOLUTIONS

Passed at the Ninth Annual Convention of the Ohio Phrenological Society, July 3-4, 1914.

Resolved, 1st, That we pledge ourselves to a continued devotion to the great science of Phrenology, and announce a firmer and more earnest endeavor to advance its cause.

2nd, That we hail with delight the general movement on hands throughout our country by leading educationists to recognize the value of phrenological principles in regard to the vocational training of the youth of the schools.

3rd, That we extend our sympathy to our worthy president, Rev. S. A. Corl, and others, who have not been able to be present on account of affliction, and hope to hear of their early recovery.

4th, That we express our deep sorrow on the death of our beloved fellow-member and officer, Atty. W. H. Host, and humbly submit to the will of divine Providence in our loss by his absence from our midst; and also extend our heartfelt sympathy to his noble wife and other relatives and friends thus bereaved.

5th, That we encourage the organization of branch Societies throughout the State of Ohio and elsewhere, to bring co-operative influence and working force to bear upon the country in general.

6th, That we all work for new members, to the end that we shall do the more real good for humanity, and that by next year our Convention will far eclipse any ever held in its history.

7th, That we re-affirm our interest in and assistance for the Phrenological Era, the organ of the Society, and shall use every opportunity to commend it to the public and our friends. Respectfully,

M. Tope, Sec.

A. L. Garber, Chairman.

The best thinking is not done inside college walls. The successful man thinks as he works and works as he thinks. He keeps out of ruts and rises superior to mind-dwarfing routine. Learn to think!

The mind-building of a child must be founded on natural law.

The problem of health is not to get well, but never to get sick.

A cheerful person radiates sunshine and cheerfulness, and makes every one around happy and better.

Cleanliness is next to Godliness, and air is to human beings what water is to fishes.

We received copy of "A New and Natural System of the Temperaments" applied in the study of Character, Health, &c., and read it very carefully. Having read it by chapters in the Era, we had a general knowledge of its contents and character, but when we had it all in one, we read it more carefully and studied it somewhat. We endorse it unqualifiedly, and would recommend it to any one interested in knowing human character and character-reading. —WILLIAM T. PERRY, Probate Judge, Cadiz, O., July 10, 1914.

Full many a man of modest worth,
Who has no wish to own the earth,
Would be content with a little flat,
But often-times he can't get that.—*Life*.

Lincoln's Rules for Living.

Do not worry. Eat three square meals a day. Say your prayers. Be courteous to your creditors. Keep your digestion good. Steer clear of biliousness. Exercise. Go slow and go easy. May be there are other things that your special case requires to make you happy, but, my friend, these I reckon will give you a good lift.

Abraham Lincoln.

Some persons remind us of this story: A small boy got up one morning and went stamping around the room in great impatience. "I wish I could make the world all over again," said he to his mother. "Why, dear?" she asked. "Because," replied the urchin, "I've been hunting everywhere for my socks, and I can't find them!"

Of the soul, the body form doth take,
For soul is form, and doth the body make.—*Spenser*.

Three little frogs were on a log. One was a Republican frog, one a Democrat frog, and the other a Prohibition frog. Now, if the Prohibition frog should take a notion to jump off, how many frogs would there be on the log?

"Two frogs."

No sir, three frogs.

"Why yes, two frogs!"

No sir, *three* frogs.

"How do you get it? There were three frogs; and if one took the notion to jump off, that would leave two."

Well, sir, the Prohibition frog took the notion, but he didn't jump!

Moral.—Some people are like the Prohibition frog.

Word from Rev. W. A. Hevlow of Cambridge, O., informs us that he is still very much interested in the science of Phrenology, and would be very pleased to see his old friends. He addressed a large gathering on the 4th.

Girls, learn to play the violin, and you'll always have a bow.

Prof. M. Tope is to be complimented on his new book of *Temperaments*. This, as in all other of his works, shows that he loves truth and simplicity of this profound doctrine of Phrenology. His method of teaching is that of a real teacher who inspires and imparts, and gives you a love for the truth.—REV. DR. L. M. NESMITH, Custar, O., July 9, '14.

Reader, please tell your friends about our new book on the *Temperaments*. Or, better still, send us a \$ bill and have it sent to four persons.

MEDICAL.—I am certain backache or kidney disease is caused by drinking too much coffee. That is what many say.—PROF. H. W. SMITH, Calvert, Kan.

Phrenology is the only key to open the doors of all mysteries in human life.—PROF. H. M. KOGA, San Francisco, Calif.

Prof. Tope has turned out another new book. It is entitled "*A New and Natural System of the Temperaments*," at 25 cents a copy. He claims a big advance step in the science of human nature, and we guess he is right. The work is nicely illustrated and printed, and treats of character, health, education, vocations, etc., in a way for the common reader. It should be in every household library.—*Bowers-ton Cor. to Cadiz Republican*.

Isn't this funny? When a wood-chopper chops a tree down, he at once proceeds to chop it up.

The reason some couples lead a cat-and-dog life may be because he is too dog-matical and she is too cat-egorical.

A Good Mother.

Mrs. Grace Hall Brazitis, of Lompoc, Cal., in sending for the Era says: "I am a woman of 50 years, and have a family of sons. I read much in order to help my sons to become noble men."

We will bet poodle dogs and slit skirts do not bother that woman. She's one that doesn't parade for "wimmin's rights." She's close to the model woman. See Prov. xxxi. We do hope the Era may be of value to her—and sons.

Elizabeth Robinson, of Sharon, Pa., recently sold her property, expecting the end of the world in the afternoon of October 20th. She belongs to the Millennial Dawn cult, and is one of thousands that have been hoodwinked by that ridiculous tomfoolery.

Later.—A writer denies the above, claiming Millennial Dawnites believe the earth never will be destroyed; but that a new dispensation is about at hand, when the earth will be made "glorious—without an ache or pain, sin or death," and some more flighty stuff. No one would hardly object to such a good time, but their misguided anticipations will not come to pass. It is not within the ken of mortal life. Such persons display a lamentable ignorance of science and natural law, and an open insult to the Author of the same. They may be intentionally pious enough, but they have lots to learn. They are to be pitied for fooling away good thoughts and good time in following an old fraud in human shape like C. T. Russell. He has been proven to be a fornicator and deceiver of the worst dye, and it's time his proselytes from other good churches were getting ashamed of him.

The Missing Word.

A new "missing word" contest has just appeared. It is as follows: A good church deacon sat down on the pointed end of a tack. He at once sprang up and said only two words. The last one was "it." Any one guessing the first word and sending a dollar in cash will be entitled to this periodical for one year.—*Lippincott's*.

I enclose 26c in stamps for your new book on "The Human Temperaments." I hope you will sell 100,000 of them.
—DR. I. J. EALES, Belleville, Ill., July 18, 1914.

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Within the past year or so, a mighty movement has been going on for vocational guidance in the public schools of America. The United States bureau of education has recently made a strong endorsement of the establishment of this kind of training, and it quotes from a report issued by the New York organization. The bureau strongly cautions against work for children under 16, and advises that more information about industrial conditions be ascertained.

This is a good innovation, if rightly taken care of. It has been needed for years. More than the half of human effort has been worse than wasted by misdirection and mis-employment. Our penitentiaries and poorhouses are largely filled in consequence of oversight in this matter. Those who are really interested in human welfare and progress especially know how true this is, and no one knows it better than the earnest, observant phrenologist.

But you can't train properly for anything special, unless and until you know WHAT TO TRAIN FOR, and this opens the way and demand for good and competent phrenologists, as there is no method known under the sun half as good for deciding in advance what line of work a boy or girl should follow for success. By taking the temperamental qualifications and cranial developments, which it is the particular business of Phrenology to discover and gauge, every youngster of the American schools can be made not only a blooming success, but a *happy* worker as well.

To this end the editor of the ERA is laboring. But we need help. The youth ought to be scientifically examined with a view to vocations. There ought to be a phrenologist in every county in every State of the Union, and in the large ones two and three,—yes, five or six. And, by some arrangement, they ought to examine every pupil that enters the schools. This will soon be done. And many young men and young ladies with the proper snap can well expect a lucrative practice in preparing for this profession. Think of it! All past experience and evidence show it to be the

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Why?

Why Should a Person have His or Her Head Examined?

It will tell you in a few minutes what your condition of health is and why, and how to improve your health. It will discover your talents, and what business or calling in life you are best adapted for. Some persons spend half a lifetime trying to find out that for which they are best suited. What an unnecessary waste of time and money! It will guide you to a happy marriage. For two persons to marry without understanding whether their intellectual, moral, social and physical nature are adapted to each other, is what makes marriage a mere lottery, and frequently paves the way for a life of misery for one's self and others. It will also assist in the important thing of training children. Thousands of young people are ruined through mistraining in early childhood. Parents should have their children's heads examined to learn the *causes* of their peculiarities, the condition of their health, and the special line in which to indicate them. It will teach how to have sound minds in sound bodies, and cause communities and nations to grow stronger and better; and most assuredly bring about conditions that will decrease crime, dissipation, vice, insanity and poverty.

It seems to me, now, the important thing to do is to begin trying to have the public schools adopt some form of phrenological instruction that the heed of such places as prisons, reformatories, etc., may be done away with. Education is the key to personal liberty. Ignorant persons are always dangerous, as we all know.—MRS. FRANCES GREENE, Racine, Wis.

The working power of an able-bodied man is about one-tenth that of a horse.

If the appetite of a man were as great as that of a sparrow in proportion to his size, he would eat a whole sheep at one sitting.

Many Commend Our New Book.

**Doctors, Editors and Others Endorse "the
New and Natural System of the
Temperaments."**

Your valuable book on the Temperaments received a few days ago. Please accept my sincere thanks for same. I have already read and studied the work over several times. I find it very interesting, instructive and valuable. I am sure it is much in advance of any of the old systems of explaining the Temperaments.—MRS. W. TRAYER, Lake Placid, N. Y.

Prof. M. Tope is to be complimented on his new book of Temperaments. This, as in all other of his works, shows that he loves truth and simplicity of this profound doctrine of Phrenology. His method of teaching is that of a real teacher who inspires and imparts, and gives you a love for the truth.—REV. DR. L. M. NESMITH, Custar, O., July 9, '14.

Prof. Tope has turned out another new book. It is entitled "A New and Natural System of the Temperaments," at 25 cents a copy. He claims a big advance step in the science of human nature, and we guess he is right. The work is nicely illustrated and printed, and treats of character, health, education, vocations, etc., in a way for the common reader. It should be in every household library.—*Bowers-ton Cor. to Cadiz Republican.*

Prof. Cozens Dead.

It was with deep regret that we learned of the death of our friend and co-worker, Prof. George Cozens, of Hamilton, Canada. A letter received recently from his wife conveyed the sad intelligence that he had passed away on the 19th of November last. Though a professional phrenologist, he did local preaching, and while conducting a series of meetings he got hurt one dark night.

Born in England in 1854, he was 60 years of age. Came to Canada in 1874. Graduated from the American Institute of Phrenology in 1891. Many have been benefited by his labors.

We are sorry to lose so good a friend. The cause of Phrenology can ill afford to spare him. But so it must be. And we ask our readers to join with us in extending sympathy to his bereaved wife and family.

Come to Tope's School of Phrenology.

I have received your book. It is good. Have read it and laid it up among the archives for *study* in future.—HON. L. H. SCOTT, Cadiz, O., July 20; Representative to General Assembly from Harrison county.

We received copy of "A New and Natural System of the Temperaments" applied in the study of Character, Health, &c., and read it very carefully. Having read it by chapters in the Era, we had a general knowledge of its contents and character, but when we had it all in one, we read it more carefully and studied it somewhat. We endorse it unqualifiedly, and would recommend it to any one interested in knowing human character and character-reading.—WILLIAM T. PERRY, Probate Judge, Cadiz, O., July 10, 1914.

SPIRITUALISM.—"Is Spiritualism a cult, or is it of the truth? I would like your opinion."—C. J. S.

Ans.—With the Christian's Bible in one hand, and Mental Science in the other, we can positively claim that Spiritualism, properly defined, is in the realm of natural phenomena. If the Scriptures and Phrenology teach anything, they emphasize the fact that man is an immortal being, tabernacling in the flesh, in the germhood of existence, preparing for the higher angelic sphere, and at times holding intercourse therewith. Death is *not* the "last enemy," nor is it the "wages of sin," as some term it; but a happy transition in our endless existence. *Good* persons die, as well as bad, so far as physical dissolution is concerned; and bad people live beyond the confines of the body as well as the good.

No doubt some modern spiritualistic work so-called is spurious, and many seances are perhaps only deception. But there is a genuine species of spiritualism that all must admit. As we said in an address to a Sunday school not long ago, there are just two pillars of all religions whatsoever, viz: Belief in a Supreme Being, and belief in the immortality of the human soul. All churches of any value teach a spiritual state and spiritual existences. And the Bible is full of this teaching. In Jacob's dream in Genesis he saw spiritual beings; in the parable of Lazarus and Dives Christ represented the conditions of spirits; and so on to the end of Revelation,—angels, spirits, and spirits. If the Bible does not teach spiritualism, it might as well be burnt. But here

Phrenology, the science that deals with the human soul in a special manner, comes in to corroborate all the Scriptures set forth concerning this subject. It shows that mankind has a spiritual department in his constitution, and one particular faculty of his mind that absolutely puts him in relation to a future spiritual world. It cannot be gainsaid that the Word of God and the Works of God perfectly harmonize in pointing out this truth. And every true worshipper and every true phrenologist is, must be, a spiritualist, for "God is a spirit."

As the butterfly emerges from the chrysalis and wings itself away to the sunny bower, so man casts off this "mortal coil" and passes on and up in his eternal course of progression,—good, bad or indifferent,—reaping the results of the deeds done in the body," both terrestrial and spiritual. If this is not true, then what IS true? If this is not true, then materialism, with all its dark and shuddering coldness, is upon us! We cannot endorse the latter; we are happy to believe the former.

Methodists, Presbyterians, Lutherans, Catholics, Baptists, &c., believe in a spiritual world and spiritual beings, and as we understand a cult to mean a system of religious belief, Spiritualism has been made a cult, having millions of adherents throughout the world. The many journals and papers and books published on the subject prove this. And the true science of man, by demonstrating that he is a spiritual being, thereby shows that all this imaginary splutter and fluster about "the annihilation of the wicked" and "no hell" is simply the hallucination of unbalanced brains. It also shows that this earth will *not* be the only abiding place of the human soul. And it further shows that *heaven* and *hell* are realities, the one as much as a *condition* as the other. We cannot here elaborate, but this is the truest and most reliable philosophy of the future state, BECAUSE it is both purely *Scriptural* and purely *scientific*.

FOR SALE.—Some head maps, large and small, and other lecture outfit of the late Prof. George Cozens. Write to Mrs. M. A. Cozens, 386 Charlton-ave, West, Hamilton, Ontario, Can., for particulars.

The last Era is a *gem* of good thought.—REV. W. H. BUCHANAN.

AN AGED READER.—Mr. J. M. Hill, of Wheelersburg, O., in ordering a copy of "Temperaments," adds: "Years ago I read and practiced Phrenology in my schools. I am now 78, but it is interesting to me yet."

A letter from Bro. A. L. Garber, dated Aug. 24th, at Columbia City, Ind., informed us that he was with Reo Johnson (our old "stomping-ground") for a week's bout on religion, phrenology and health—chiefly phrenology. From there he intended going to Winona where he would attend a reunion of his mother's people. His letter closed by saying: "After you get the School chartered, you will certainly have all things ready for an advance all along the line."

Our good friend, W. J. B. Hassarde, of 922 W. 6th St., Los Angeles, Cal., has returned from a trip abroad and resumed his Professional Mail Course in Phrenology. He is acting agent for the Era, and Phrenological School and Society. If you don't want to say W. J. B., just call him Drugless Hassarde, and he'll be all right.

I want to briefly say that your book,—Temperaments,—is the acme of scientific and philosophical simplicity, brevity, and fullness of the primary fundamental principles of substantial humanity as a basis for Phrenological teachings. I congratulate you! Your book is worthy of study by everybody.—REV. W. H. BUCHANAN, Sherodsville, O.

The pamphlet on the Temperaments was duly received, and greatly appreciated. I read it through the day it came, and I have read it twice since, and have lent it to a friend to read, and intend to keep it for study and reference for the future. I am sure it will be appreciated by every one who gives any thought to the science of human life. I regard your classification and description of the Temperaments as well nigh perfect, and couched in language easy to understand and deeply interesting.—HON. W. B. HEARN, Cadiz, O. (Mr. Hearn was for years editor of THE CADIZ REPUBLICAN.)

Don't Forget the Old Folks.

A Lesson on the Faculty of Parentity.

From book, "Life at Home," in Phrenological Annual of 1870.

LET me say a few words to *children who have gone out from their old homes, but who have parents still.* There is always a liability, when sons and daughters have gone away from the home of their childhood, and have formed

homes of their own, gradually to lose the old attachments and cease to pay those attentions to their parents which were so easy and natural in the olden time. New associations, new thoughts, new cares, all come in, filling the mind and heart, and, if special pains be not taken, they crowd out the old loves. This ought never to be. You should remember that the change is with you, and not with those you left behind. You have everything new, much that is attractive in the present and bright in the future; their hearts cling to the past, they have most in memory. When you went away, you knew not, and will never know till you experience it, what it cost them to give you up, nor what a vacancy you left behind. They have not, if you have, any new loves to take the place of the old. Do not, then, heartlessly deprive them of what you still can give of attention and love.

Visit your parents. If you live in the same place, let your step be, perhaps daily, a familiar one in the old home; if you are miles, yea, many miles away, make it your business to go to them. In this matter do not regard time nor expense; the one is well spent, and the other will be fully, yea, a hundred-fold repaid. When some day the word reaches you, flashed over the telegraph, that father or mother has gone, you will not think them much,—those hours of travel which last bore you to their side.

Write to your parents. I have known father and mother to wait with sick hearts through weary months, longing that some word might reach them from an absent son. They have watched the mails till in despair they have ceased to expect any more, and while they may not have the grief of a great bereavement, they have what is almost as bad, the bitter consciousness that they are not in mind enough even to call out a few poor lines from one whose infancy and early years they watched with sleepless love. Sons are often guilty of this crime—I cannot call it less—from sheer neglect or indolence. While an hour, perhaps a few moments, would suffice to write a letter that would give unspeakable satisfaction, they let months and even years slip away in utter indifference to all the pain they are causing. Oh, how full is many a mother's heart of sorrow and foreboding, when just a few words from an absent son would fill it with joy and praise! Such indifference or neglect is shameful and wicked. One need not wonder that sons guilty of it are not prospered, that they wait in vain for those turns of fortune which will send them home, as they dream, to surprise the old neighborhood with their wealth. Their thoughtlessness has been productive only of disaster.

Keep up your intercourse with father and mother; do not deem it sufficient to write when something important is

to be told; do not say, "No news is good news." If it be but a few lines, write them; write, if it be only to say, "I am well," if it be only to send the salutation that says they are "dear," or the farewell that tells them you are "affectionate" still. The little messengers will be like caskets of jewels, and the tears that fall fondly over them will be treasures for you. Say with a warm-hearted son—

"The hills may tower, the waves may rise,
And sail between my home and me;
Yet shall my quenchless memories
Tara with undying love to thee!"

In the passing of human life there frequently comes a time when the mutual duties of child and parent are reversed. Advancing years bring a childhood to the one and the care of childhood to the other. To the aged father and mother the days of labor are over; the work of life has been done. Now attentive tenderness becomes the duty of those who received it once all themselves, while those are dependent upon it who once gave it all. Now the parent is the child, and the child is the parent. The watchfulness and care of many years ago is to be repeated over again; only that the giver then is the receiver now. To a true-hearted child here is a return of love which it is good to make. There is a deep satisfaction in being able to repay by words and looks the lavished love of the by-gone time.

A Tour Through Northwestern Ohio.

At Toledo, Custer, Lima, Canton, and Other Places---Lecture at Custer---Formal Public Graduation of a Student of the Tope School of Phrenology---Dr. Neamith.

Starting from home Friday morn, Aug. 14, we reached Toledo via W. & L. E. railway about 3 p. m. Here we were met by our good friend, Mr. Wm. Jones, secretary of the City Electric Railway Co., who entertained us and guided our way to the inter-urban depot we desired. Mr. Jones is a lively and pleasant gentleman. Thence we went to Custer over the electric line, 30 miles, which was our main objective point, and where Dr. L. M. Neamith met us as manager of ceremonies at that place. The Dr. had just completed a Correspondence Course in Phrenology, and desired that we lecture and hold a public formal commencement in awarding his diploma.

The date had been set for Saturday evening, Aug. 15th. On Saturday, the hall was beautifully decorated with flowers and drapery, contributed by a number of the citizens of the

town who were interested in the doctor's welfare. Those deserving special mention for work in arranging and ornamenting the stage are: Mrs. D. Styers, Miss Mary Adler, and Mrs. Horner. Most excellent music was furnished for the occasion by Mr. and Mrs. J. Lee, with violin and organ and singing. After the lecture and conferring the diploma, Dr. Nesmith made a few well-timed remarks as to the work and workers in Phrenology, and gave a prize to Mr. Crist Adler of the audience for the highest development of the organ of Reverence. The class motto was: "Finished to Begin." The class color was white, which we carried home with us.

Custar is a thrifty town of nearly 400 population. It is one of the towns of the United States named after Gen. Geo. A. Custer, the famous cavalry leader of the Civil War, and who lost his life June 25, 1876, by the Sioux Indians, near the Little Horn River, Mont. It has a Catholic, Lutheran, Christian, and U. B. church in it. The C. H. & D. railroad passes through it, as does the Ohio Electric Railway. It has a bank, good schools, and a home paper,—a bright 6-column, 8 page weekly, with E. A. Narcross & Son editors and publishers. The business houses and dwellings would do credit to larger places, and the people are quite friendly.

While there we visited some of Dr. Nesmith's patients, and saw others at his office. Quite a number of people had us make examinations, and a number bought our books and subscribed for the journal. We had the pleasure of meeting and the hospitality of Mr. C. R. Hopkins and wife, Mr. Ora Jones, Mr. Flynn Jones, Dr. Nesmith's estimable wife and children, Mrs. D. Styers, and others. Mr. S. A. Canary, editor of the *Bowling Green Journal*, came 14 miles from the county-seat to see us and have an examination; he also subscribed for the *Phrenological Era*. Sunday forenoon, we attended services at the Catholic church, and at the Christian church where on invitation we addressed the Sunday school. The *Custar News* of August 19th contained a portrait of our graduate and the following comment:

"L. M. Nesmith, just graduated in Phrenology from the Tope School, will now go to Chicago for a post-graduate course in brain dissection and specialization on chronic diseases, and then will return to Custar.

Prof. Tope, secretary of the Tope School of Phrenology, gave a masterly address and lecture Saturday night, and also at the Sunday School on Sunday, which pleased every one, and many had the professor give them a reading—one from Bowling Green. We would like to have Prof. Tope visit our town again!"

Dr. Luther Melancthon Nesmith, D. C., N. D., P. Sc. D., was born in Morgan county, W. Va., June 24, 1882; lived on a farm till 17, and attended common school when in ses-



DR. NESMITH.

sion. When but a boy he entered the ministry and traveled as an evangelist. He took a course in science from a school of New York city. Then he attended the Winchester Normal School of Virginia, and again three years at Bethany

College, W. Va. He took two courses at the University of Oratory and Argumentation of Washington, D. C. Was licensed for the ministry in 1901. But, since 14 years of age, he was greatly interested in healing people, and his active mind was turned to that work. Hence he has graduated from a number of institutions, in Suggestive Therapeutics, Chiropractics, Electrical Appliances, and in his practice, which is remarkable, he is now able to use various systems of cure as the case demands. He holds twelve certificates of scholarship and honor, and the Tope School of Phrenology awarded him his eighth diploma. His examination grade for this last is 97.

Tuesday morn, we boarded the electric car and after 41 miles of a delightful ride through a beautiful part of the best State in the Union, we landed at Lima. Here, finding the teachers' institute in session, the opportunity was improved to look at Allen county's school teachers. We heard two splendid addresses, one by Prof. Ebey of Ohio, the other by Dr. Pettingill of Michigan. After looking over the town of Lima, we passed on to Canton, where we staid over night. Interest in Phrenology was indicated at Lima and Bucyrus. From Canton Wednesday forenoon we made our way home via W. & L. E., and found our desk piled full of business and—work. Northwestern Ohio is a grand country, but we don't like the hard water.

The Mind Like a Piano.

The human mind is like a piano-forte of forty-three keys. All are good, if properly tuned and played on. But if it be intrusted to a bad player, it will produce discord and evil in proportion to the wrong conditions. And you can play the doleful, or the cheerful and noble. How is it with you? If out of order, Phrenology will show you how to repair it. If playing inharmonious sounds, take a new lesson, and manipulate a new set of keys.

A DUTY TO ALL.—There is trouble enough in the world; try to banish some of it away with a smile and a laugh and a kind word. You owe a duty to yourself and to your fellow-beings to try to be happy.

What will your boy become? Your girl?—a momentous question! Phrenology helps to answer it.

PHRENOLOGY AND ITS CLAIMS.

The Tope School at Bowerston and Some Things It Offers.

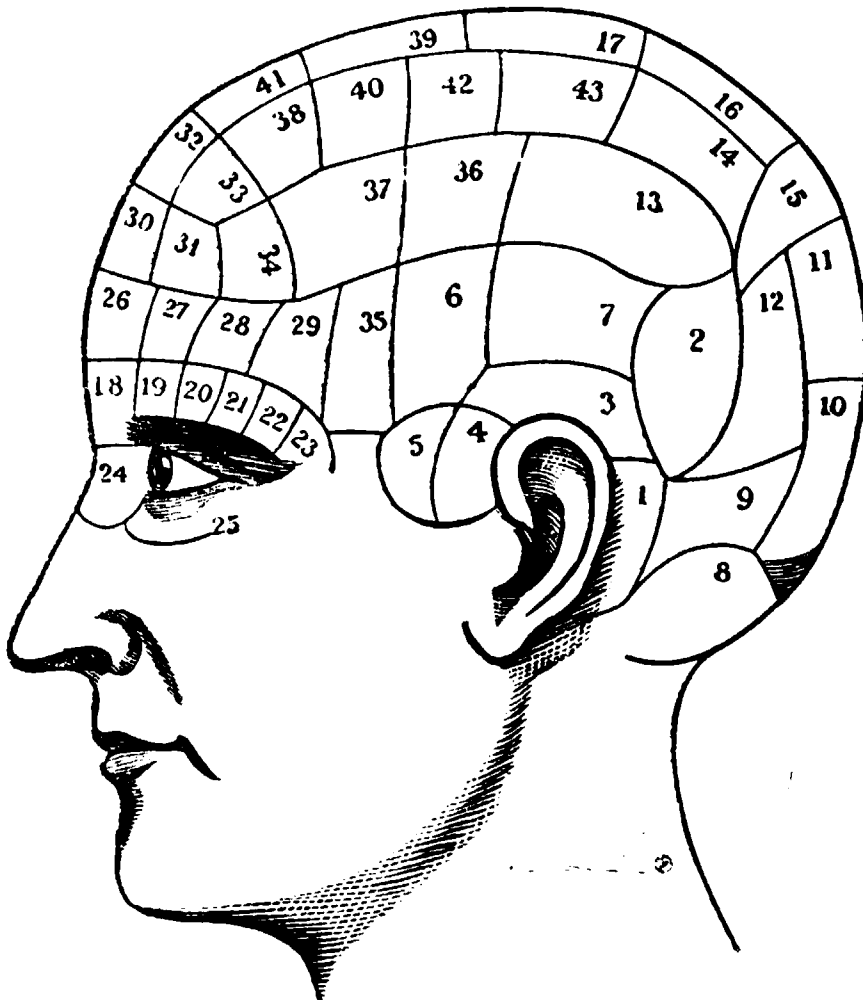
Phrenology is the practical science of mind. Until this star of mental philosophy arose to illumine the nature of man, mind study was involved in metaphysical mysticism. Theory after theory has arisen, to some extent plausible, but so erroneous as to becloud and bewilder the student; thus enshrouding this, the highest and most useful order of knowledge, in uncertainty and gross error. Of what practical value in unfolding the true laws of mind and conditions of virtue are the metaphysical disquisitions of Plato, or any of his successors, down to Gall? What but speculation, theory and uncertainty, have we ever gained from the introspective deductions of Locke, Edwards, Hamilton, Stewart, Des Cartes, Kant, Payne, Brown, Dewey, McLelland, Bowne, Gordy, Halleck, &c.? How much *practical* knowledge have they disclosed relative to the nature of mind, its faculties, indices, and culture? Let the school teachers everywhere answer for themselves, and all others from their own experience, as to the actual benefit the old psychological treatises have been to them in dealing with the minds of children, or with their own or anybody else's mind; and that, too, after they have spent much valuable time in hard study.

But Phrenology points out the immutable relations of mind to organization, and renders the study of mind strictly scientific, tangible, and demonstrable. Its basis is absolute certainty, as much as that of Mathematics, Astronomy, Natural History, Anatomy, Physiology, &c., and it enables us to predicate mental conditions and capacities, operations and tendencies with as much precision as astronomers foretell comets and eclipses.

If you doubt it, test it. Put its claims to the ordeal of personal experiment. The cut shows you the location of the various organs, or brain centers. Learn the location of one or more organs, and then apply its rules to the heads of those whose characters you know. Take Firmness, for instance, and see whether that mulishly obstinate neighbor of yours is not largely developed in this organ; then contrast the

ridge-like fullness of his head here with the flattened shape of this part in the head of that fickle Miss whom you know to have no mind of her own. Pursue a similar course with other organs till you have fully tested its truth or fallacy. If it will not stand this test, then expose it with all your might.

THE PHRENOLOGICAL MAP.



- | | | | |
|----------------|------------------|-----------------|-------------------|
| 1. Vitacy, | 12. Friendship, | 23. Number, | 34. Mirth, |
| 2. Courage, | 13. Caution, | 24. Form, | 35. Construction, |
| 3. Energy, | 14. Ambition, | 25. Language, | 36. Wonder, |
| 4. Hunger, | 15. Persistence, | 26. Event, | 37. Fancy, |
| 5. Thirst, | 16. Pride, | 27. Place, | 38. Imitation, |
| 6. Thrift, | 17. Firmness, | 28. Time, | 39. Reverence, |
| 7. Tact, | 18. Unity, | 29. Tune, | 40. Faith, |
| 8. Gender, | 19. Size, | 30. Comparison, | 41. Kindness, |
| 9. Mating, | 20. Poise, | 31. Reason, | 42. Hope, |
| 10. Parentity, | 21. Color, | 32. Intuition, | 43. Conscience, |
| 11. Abode, | 22. Order, | 33. Polish, | |

By the testimony of all great men who have tried it, it furnishes the highest and most efficient means of self-culture, and of moulding the character of others. Shame, shame! that the old-time psychology has been allowed so long to crowd it out,—hold it back from use, when its utility is so practical and momentous! There is little cause for crime or misfits in life, when this science shows how to prevent them. There is a *mental* hygiene or calisthenics as well as a hygiene of the body; and Phrenology teaches how to put on the “rubber-blocks” and manipulate the levers to regulate the various desires, passions and impulses which throw so many overboard because they do not have the proper knowledge and discipline.

THE TOPE SCHOOL OF PHRENOLOGY INCORPORATED.

It is generally well known that there is an institution at Bowerston expressly devoted to the interests of this science, known as the Tope School of Phrenology. Besides imparting instruction to all such as may desire to learn Phrenology and its uses, here is published the monthly journal, *THE PHRENOLOGICAL ERA*, at 50c a year. It is only fair that all interested in education should investigate the merits of this work and extend it the encouragement and patronage it deserves. Everything should be patronized according to its usefulness to society, and if this institution and this science of Phrenology can back up their claims, people in general ought to appreciate them highly, and not be content until they shall have enriched themselves or children with its benefits and enjoyments.

This School has been incorporated under the laws of the State of Ohio, with a regular board of officers: Mr. J. A. Nolan, of Bowerston, president; Elder A. L. Garber, of Ashland, vice president; Prof. M. Tope, of Bowerston, secretary and treasurer; and Rev. W. A. Hevlow, of New Philadelphia, Dr. Martha J. Keller, of Cincinnati, and Prof. A. J. Dennis, of Jewett, as advisory trustees. Besides the opportunities it affords for those who desire to take up the Courses of Study in part or in full, the offer is extended to one boy and one girl from the public schools of Harrison county of a free tuition, every year, in the Principles and Practice of

Phrenology, Physiognomy, Physiology, Health, and Moral Hygiene. The instruction may be taken by correspondence, or by personal teaching at Bowerston.

Class Sessions.—There will be two terms open annually for classes of students from home and abroad. The first will begin on the first Monday in July, the second on the first Monday of September. Each term will continue in session for six weeks, which time may be extended, if desired. The former is arranged to suit pupils of the public schools without interfering with their school work, and the other term to suit all others. Those who desire to practice it professionally can finish up a term, or take a post-graduate Course, and be done in good time to start out full of knowledge, plans, and enthusiasm, for the fall and winter season.

Meanwhile, our Correspondence Lessons will be continued, and we will give instruction to individuals privately at any time throughout the year. Quite a number have received diplomas the past year—to pass their knowledge on to others.

Courses of Study.—There are practically six Courses: 1, *A Primary Course for Amateurs*,—teaching the rudiments of the science, how to examine heads and read photos, and for use in all kinds of business. 2, *A Professional Course for regular Practitioners and Lecturers*,—a continuation of Course 1, including a thorough preparation for lecture work, marking charts, and the general practice of the science. 3, *A Correspondence Course for Beginners*, covering the same ground as Course 1, but condensed into only ten Lessons. 4, *A Correspondence Course for those who wish to enter the Phrenological Profession*, which is Course 2 condensed. 5, *A Post-Graduate Course*, for such as desire to rehearse or post up in the widest applications of the science. 6, *And a Post-Graduate Mail Course*, to answer as far as possible by correspondence the review work given in Course 5.

A Certificate of Scholarship is given on closing Courses 1 and 3; and a Diploma is awarded to all who show creditable lesson or examination grades in the others. An essay or oration is required in finishing the Professional Courses, prepared on some phase of the science, and where personal instruction is taken a public commencement will be held.

Terms.—Tuition for Courses 1, 2 and 5, \$12.50 each; Mail Courses, \$6.25 each; payable invariably in advance. Books for Courses 1 and 3 will cost \$1.25; for other Courses, about \$7.50. Good rooms and board at cheap rates. Recitations daily at 1 p. m. Parents and others interested should confer with the officers, addressing the secretary, M. Tope, Bowerston, Ohio.

Prof. Tope's New Book.

Prof. M. Tope, editor and publisher of *The Phrenological Era*, is author of a new book that will be of interest to those who have given attention to Phrenology and allied subjects, and will have value for all who read it. It is one of his series of *Lessons in Human Science*. Its title is "A New and Natural System of the Temperaments," and its principles can be applied in the study of character, health, education, occupation, etc. It is designed for the common reader as well as for students and schools. Its excellence of material and moderate price commend it to all. It can be had for 25 cents by addressing M. Tope, Bowerston, Ohio.—*The Uhrichsville Chronicle*.

Books Received.

Humanitarian Philosophy, by E. E. Kusel, Los Angeles, Cal. A book of 56 pages of rather small print, 12c a copy, or three for 25c. Its principal effort seems to be to show that killing animals for meat is wrong. The author thinks the customs of ancient times should not be followed at this day, and that the Golden Rule idea makes men religiously humane, as well as "pious."

Bible vs. Russell, by a layman, and published by the Raymond Co., 1415 Burdick St., Kalamazoo, Mich. Single copy 2c, or eight for 10c. A 4-page, closely-printed pamphlet, showing in few words the utter absurdity of the wily "system of theology" palmed off by this religious fakir and "false prophet." And it is well done. There is need that this information be widely circulated to help kill off this delusion that is now losing ground. The last dido is a moving-picture show, exhibiting some of *Russell's* fool notions, but imaginary fabrications that God Almighty never intended any normal human being to see. Hundreds of young men and women have dishonored the good religion of their mothers and hurt their parents' feelings and gone off on this seductive craze, and not a few older ones have been caught by its deception. Russell, as a *self-assumed* ecclesiastic, wants his dupes to take his garbled and twisted statements, rather than the real Bible, and through his fawning and deceptive claims he has a lot a-going that will have to get back on the right track.

The White Kingdom, by Dr. Beverly, Lily Dale, N. Y. 100 pages, price \$1. From our gleanings, we infer it aims to teach health, happiness and heaven here and now, in a way that is personal. The "new birth" and the "millennium" and power and health and happiness is within us, it says. It points out the fallacies of many notions.

Mr. Thinker! What 15c Will Do!

For this trifle you can treat your intellect to "London's Modern Miracle;" W. T. Stead's "After Death;" Sir Wm. Crookes' wonderful scientific "Researches in Spiritualism;" Prof. Larkin's (of Lowe Observatory) "Newly-Discovered Laws of Nature;" Dr. Peebles' account of wonderful Psychic Experiments in India; Character Indicated by the Hand; Life in the Summerland; Success, and How to Win It; Marvelous Psychic Experiences;—in

Aug., Sept., and Oct. REASON

Leading Psychic Research and New Thought Monthly. \$1 a year; 3 mos., 15c.

SPECIAL OFFER—"REASON" six months and "Laws of Financial Success (New Thought Teachings), for but 50c. To secure this, send NOW!

AUSTIN PUB. CO., LOS ANGELES, CAL.

Dropping Sex Hygiene.

In Denver, the school board has dropped the teaching of sex hygiene, and hereafter that profound study will not be pursued by the boys and girls. The board assigned no particular reasons. But the experiment has not been successful. And yet it is only a few months ago when this fad was on the lips of all the amateur reformers and improvers of the race. They demanded that the children be at once acquainted with these secrets, and that through their public schools. Those who dared to question the new thing were called old fogies, and those who dared to suggest that it might be well to wait a while and see what came of it were called reactionaries in education and morals. The world, for a while, was literally crazy about this thing. All of a sudden the busybodies in morals had discovered the secret of all that was awry. All that would be necessary to cure the world was to tell the boys and girls,—poor, innocent things,—about how they were sexually constructed.

And now, who is there left to do reverence to this exploded notion? Where is it being urged as a proper school-study now? Those who advised caution have won the victory. The people have recovered from the sexual hysterics, and we may now expect another era of common-sense on such delicate questions.—*Daily Republican, Cedar Rapids, Ia.*

UNCLE SAM WANTS BETTER CHILDREN.—The federal Department of Labor has established a Children's Bureau to teach parents how to care for children, and has just issued a booklet on "Pre-natal Culture," which is for free distribution. For some time Uncle Sam has been paying considerable attention to the improvement of hogs, chickens, and livestock, as well as teaching us to raise pumpkins and potatoes, and it is encouraging to find attention turned toward improving the human race.—*Bucks County [Pa.] Gazette.*

Will some one explain "sub-conscious mind"?

Phrenology on War.

"I am tired and sick of war. Its glory is all moonshine. It is only those who have neither fired a shot nor heard the shrieks and groans of the wounded, who cry aloud for more blood, more vengeance, more desolation. War is hell."—*Gen. Wm. T. Sherman*

The horrible evils that have cursed the race
Have come from the heads too wide at the base.

There come times when the statement seems to be demonstrated that war is a necessary evil. The one in Europe now seems to be such. And every war, it is true, is a purifying process, however dear. It pushes humanity a little farther upward, supplanting *reason* for superstition and *kindness* for selfishness. War is the emphatic expression of the Animal Propensities in man. It proves that man is still part animal. It is murder by the wholesale. It began when Cain in a jealous fit slew his brother, yea, thousands of years before; and it is bound to continue for thousands of years yet to come. Indeed, it has been one of the chief occupations of the human race, by reason of the nature of the human constitution.

We hear it said that the European war is a joke on Christianity. We cannot admit it. The ones that started this war have only had so-called or *pretended* Christianity. All true religion inculcates *peace*. While the Bible is full of war history, war spirit, and war in imagination, the real *Christ* part of it is the very opposite of war. A nation, or a man, or a part of a book, that pictures war and induces men to prepare for it, is not Christian, for Jesus Christ *always* taught peace.

The "Millennium," your granny! No such thing as is pictured by these 1000-year visionists is near. Nor the "end of the world" either, as a lot of ninnies are scaring at. Their Armageddon nonsense is enough to make a toad laugh!

What is the remedy for war? True Christianity, or real religion applied. Eliminate the war chapters from the Christian's text-book, especially Chronicles, Numbers, Ezekiel, Daniel and Revelation; establish more Hague tribunals; follow the example of Argentina and Chili of South America and let every nation disarm, and erect a statue of Christ, made of their melted cannon, on their national lines; substitute the teaching of peace and kindness for the instilling of war fever and war tactics, in home and church, school and government. In other words, first teach the young human nature as it really is; and second, *train* them to subject the Animal Propensities to the guidance and control of the Moral Sentiments. We have this organization and conduct and

Christ-spirit highly exemplified in our great and grand President Wilson of this United States. When all nations shall come to have rulers with heads like his, wars will be few and far between. Let the science of Phrenology become generally recognized as the handmaid of true Christianity, and the education of the young, occupational selection, marriage, and the general business and government affairs of mankind be adjusted to its principles and that part of the Scriptures which agrees with it, and so long as men adhere to these lines of conduct, so long will war, and bloodshed, and crime and vice, and suffering, be comparatively unknown.

Each one will be a law unto himself, dreading the horrors of war. And, as it is between Canada and the United States, no armament will be needed, for no one even dreams of bloodshed. The Intellect and Moral Sentiments predominating, will re-shape the thoughts and lives of all, and animality, with all the cruelties and slavery that go with it, will be suborned to the force of reason and justice. This is not insignificant blather; it is momentous truth. So-called Christianity is sometimes but a drama; there is need to hunt up the *real thing* and put it into practice.

Teachers, Please Listen!

Do you believe in phrenological science? Why? If you do not, read over this journal carefully. Take a few Lessons by mail this fall and winter, and see what we do teach anyhow. And if, after you have taken six Lessons at fifty cents each, you are not convinced and satisfied, we will promptly return your money. We feel that there is much help in this science for you, which you can easily have. Won't you try it?

Our method of teaching Phrenology is superior to any method of teaching in any Institute of any kind. We illustrate by *original drawings, give questions, answers, etc.* You may send for a Lesson at any time. Stamps taken. Please do us a favor by speaking to your friends about this offer.

Will Help Reduce Poverty.

Vocational training in its broadest sense is one of the demands of the twentieth century. In addition to the work our city schools have been doing, manual training must fill the years with courses of valuable work and useful study. It must strive to give to every youth such training as will cause him to seek, rather than shirk, the duties of citizenship. It must teach more useful information, and reduce poverty.-Ex.

How Much Can I Make in Phrenology?

This is the question usually put by persons engaging in any mercantile pursuit. Nor do professional men ignore the question of prospective "profits" which are likely to accrue in the pursuit of law, medicine, or divinity. Some there are who engage in a calling from the very *love* of it, without much thought of the lucre. This is more especially the case with the clergy who have the missionary spirit to do good, and of the physician who takes pleasure in relieving suffering. But neither the clergyman nor the physician can live without bread, and he must be paid for his services. So it is with the phrenologist. He may enter upon its dissemination with no other motive than that of bringing its teachings within the reach of his friends and neighbors. Or he may, with a view of its more extensive application, use his knowledge of it in such a way as to make it pay more largely, and thereby obtain the means to spread it broadcast over the world.

In answer to the question, "How much can I make?" we reply, *that* depends on your competency. One clergyman receives \$500 a year, another \$1,000, another \$5,000, another \$10,000; so it is with physicians, lawyers, and phrenologists. Some have exceeded this largest amount. Drs. Gall and Spurzheim made their lectures quite profitable; so did George Combe; and so have many other lecturers and examiners.

None of the more popular lecturers receive less than \$50 a night, and some receive double this sum. Phrenology affords one of the most useful and interesting themes on which one can discourse. Astronomy is interesting; so is Botany, Geology, Chemistry, Electricity, Biography, &c.; but what is *more* "taking" than illustrations of human character and the analysis of the human mind through Physiology, Phrenology, Physiognomy, and Psychology? and who would not listen attentively to instruction as to how to develop, improve, and make the most of all his faculties and powers?

Lecturers on Phrenology, good, bad, and indifferent, are few and far between; but all are, no doubt, paid liberally for such services as they render. Besides getting pay for their lectures, they are paid for the examinations which they make, and for books which they have for sale. Altogether, it may be made decidedly profitable. But some give free lectures, free examinations, and others make it purely missionary work. But there is money in it for those who wish to pursue it on business principles.

Are You Adapted?

Some years ago a schoolteacher in England committed suicide by throwing himself in front of a moving railway train. He had mistaken his calling, and was experiencing the unhappy results of the mistake, which he was not able to endure. Many, in every occupation, make mistakes because not guided by the hand of science, and suffer the consequences. Do you? Phrenology rightly applied to the rising generation will mitigate much of such suffering.

When we learn the nature of the Faculties and the locations of their Organs, we have a veritable key to the Character of every person.—*Tope' Primary Psychology.*

We have learned how to learn, we have discovered how to discover, we have invented invention. We are wringing answers to all our questions from mind and matter. We have created philosophy and science. We know that in our knowledge we should be as gods to the earliest men, and yet the greatest thing we know is that we shall yet know more. Here, too, has "heaven begun below."—*B. Faye Mills.*

Sept. 17, 1895—Aug. 15, 1914.

What about these dates? Listen.

On the first date our first certificate was granted to a student for completing a series of lessons in the science of Phrenology, given by mail. It was a lady,—Miss Laura B. Renkenberger, of Columbiana, O. On Aug. 15, 1914, was held our first *public* graduating exercises, at Custar, O., when the Rev. Dr. L. M. Nesmith finished his work of a Correspondence Course in Phrenology. These may be insignificant matters to those not interested in the benefits of scientific knowledge, but to us they are events of which we are proud. And we know the graduates are worthy. Dr. Nesmith writes already that while he was in attendance at the National School of Chiropractic at Chicago he marked several charts and pleased his patrons very much. He further says: "Of all the studies taken, I have enjoyed yours the best, and it makes me able to use what I have better."

ABOUT VITALITY.—Does a person use more of his vitality up when he is in a warm climate than in a cold one? Shouldn't there be as much vital food used with each meal as there is of lean meat, even if the person has large vitality?—H. E. S., Albuquerque, N. M. *Ans.* What does an Eskimo eat? The Hottentots? In winter here at 40 degrees latitude we use more fat food than in summer. *Climate* has to do with diet, as well as occupation, age, temperament, etc.

Testimony of a Teacher for Phrenology.

It gives me great pleasure to communicate this to you. As a teacher, I find that Phrenology affords the very best basis and standpoint from which to impart moral and elevating instruction. Especially is this the case with regard to that large class of sober and thoughtful young men who know the value of education and aspire to a high moral and intellectual position. They will listen to the great truths which Phrenology teaches, expressed in the admirable phraseology which that science affords, with absorbing interest, though the same truths, otherwise expressed, might utterly fail to fix their attention.

I am glad to know that the greatest of American teachers—Horace Mann—fully appreciated the value of Phrenology as an educating power, and I believe that no earnest teacher who makes himself acquainted with its principles, and brings it to bear upon the instruction and discipline of his pupils, can fail to be impressed with its general truthfulness and its practical utility.

Highly appreciating the cordial interest you manifest in the cause of education, and praying for the "good time coming" when a "finished education" shall embrace the *whole man*, physical, intellectual, and moral, I remain most sincerely, yours,

EDWIN F. BACON, New York.

Not to revenge one's self when vengeance were just, is noble. To love the offender, sublime; but secretly to administer kindness to him in his need, is heavenly.

"Papa," wrote the sweet girl graduate at the boarding-school, "I have become infatuated with calisthenics." "Well, daughter," replied the old man, "if your heart is set on him, I haven't a word to say, but I always did hope you'd marry an American."

O FUDGE!—Dr. Echols Ordman thinks a small operation to remove a bone pressing against part of the brain, and the insertion of a silver plate, will prevent murder. That's another fool break of a doctor. Where is the bone located? If he knew Phrenology, he would know it's brain and not bone that commits murder. But a man that talks that way hasn't got any brains to spare. Humanity is to be pitied!

"You are a nice little boy," said a kindly old gentleman at the hotel. "Thank you," said Tommy. "Have you any little brothers?" "Yes," said Tommy, "I've got brothers to burn; but I'm rather short on dads; we've only got one."

What Is Genius?

Genius is one-twentieth inspiration and nineteen-twentieths perspiration.—*Thos. A. Edison.*

Edison is partly right, and partly wrong. Genius is a superior or uncommon gift of Nature in any direction; as, in poetry, mechanics, invention, painting, history, etc. It is the product of a mental faculty, or faculties. One is a genius for music when he has strong faculties of Tune, Time, Ideality, and Persistence; he or she is a genius for fighting when the faculties of Energy, Courage, Firmness, Pride and Ambition are dominant, with a Sanguine, Muscular, or Bony Temperament. And thus of others. But a person with weak Tune is not a genius in music. And inspiration coupled with perspiration will not make one such,—for a long time at least.

EARLY RISING.—Benjamin Franklin practiced his preaching in the matter of early rising, and Kant, Humboldt, Thiers, Von Molke, and Bismarck, were all fond of the early morning hours. They all realized the stimulating qualities of that time of day, when the plants begin to give off their oxygen under the rays of the sun, and the lungs and the skin work best.

Cold Cure.

Any cold can be cured in 30 minutes or less time, if the following simple remedy is used promptly: Hot water, one pint; spirits of camphor, ten drops. Mix well, and drink or sip the whole of it as hot as can be swallowed. When done, the cold in most cases will be gone. If not, remain where it is warm and the air fresh, breathing deeply, and the cold will vanish in a short time.

A certain amount of pleasure is necessary for the relaxation of mind and body; but a certain amount of work is just as necessary for the appreciation of pleasure.

AVERAGE STATURE.—The difference between the tallest and shortest races in the world is said to be one foot eight and one-eighth inches; and the average height of the world's peoples is five feet five and one-half inches.

VERSATILE.—“It was as much as I could do to keep from laughing when Miss Gusher remarked that her fiance was ‘so versatile.’”

“Meaning Dumley? Well, he is rather versatile.”

“Nonsense! He’s a regular idiot.”

“Yes, but he’s so many different kinds of an idiot.”

It will eventually be known in every family in the land that Phrenology is the only thing to counsel in the management of children. It is the *only* science that will direct their true occupations. It is economical to study it, for it will save time, trouble and worry. It is wise to patronize its practitioners, because it is the cheapest way to learn how to be successful, and the most useful and happy in the world.

Purely Ministerial.

“And what, my dear boy,” asked the minister, “do you intend to be when you grow up?”

“A farmer, sir.”

“Very good, indeed,—to supply the natural food; most good.”

“And you?” turning to the second.

“Please, sir, a schoolteacher.”

“Even better; filling the minds of the rising generation with mental food,—yes, even better.”

“And you?” turning to the third.

“A minister.”

“The best of all, my dear little boy; for filling the soul with spiritual food is far worthier than either filling the mind or body. And why do you wish to become a minister?”

“Coz we always have goose for dinner when the preacher comes,” the boy replied.—*Grit*.

Bowerston, O., July 7, 1914.

To Whom This May Go, Greeting:

I have read Prof. M. Tope’s New System in the classification of the Temperaments, and find his treatment of the subject very interesting and instructive. A knowledge of the Temperaments cannot help being of much practical use to all who may obtain such instruction. “Temperament” is a term which has been employed in Physiology ever since the time of Galen to designate certain physical and mental characteristics presented by different individuals. Among the American people, however, there are only a few of the Primary Temperaments to be seen. They merge so gradually into one another that it is, in many instances, difficult to decide positively to which variety any special case belongs.

Very Truly, J. W. GORDON, M. D., M. E.

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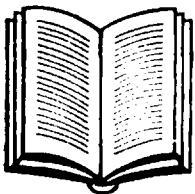
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The Value of a Phrenological Examination.

PHRENOLOGY admeasures, to an exact degree, the strength of the various bodily powers and mental faculties. It demonstrates the infallible *signs* of talent and disposition found in the head, coupled with the conditions of the entire organism. It explains the relations and adaptations of Human Nature to surrounding Nature. It points out the weak elements of a person's constitution that need particular care and culture, and the excessive or abnormal parts which should have special attention and restraint, in order to possess a *balanced* condition or a harmonious *standard* of character. It sets forth the only true *laws* of self-improvement and the betterment of others, and at once becomes a practical *basis* and *guide* for all educational work, health, occupation, marriage, and morals.

It follows, therefore, that any one can profit, if he will, by a *phrenological examination*; which, if completely made, includes an inventory of the measurements, conditions and advice in *succinct* form,—usually called a **CHART**. Indeed, in no other way can money, time or effort contribute as much to present personal welfare or a happy destiny.

The phrenological examiner has a mighty responsibility. His work is of the utmost importance, meaning, if his counsel is heeded, the everlasting benefit or detriment of the one examined. Hence, the great need of *honesty* and *good judgment*. This chart has been designed to be as simple as possible for both the examiner and the party for whom it is made out. All are kindly cautioned not to treat it carelessly, but to earnestly study and act upon its suggestions.

Physiological Conditions and Measurements.

AGE.....years.....months

It is necessary to know the age to determine normal conditions, and as a basis for advising education, marriage, and occupation. From birth to 8 is infancy; 8 to 15, childhood; 15 to 22, youth; 22 to 29, mating; 29 to 50, prime; 50 to 71, seniority; 71 and up, senility.

WEIGHT.....lbs.

The weight is a chief index of temperament and health, and should be regarded in deciding occupation and marriage. Adult weights range: 225 lbs. and over, 195 lbs., 165 lbs., 140 lbs., 125 lbs., 110 lbs., and 95 lbs. or less. Children at 14 weigh 95 lbs.; at 12, 78; at 10, 65; at 8, 58; at 6, 48; at 4, 35; and at 2, 23.

HEIGHT.....ft.....inches.

This depends upon age, sex and temperament, is one main guide in deciding the temperament; also in choosing a companion or a pursuit. Men's heights range:

Men: 6ft 2 or over, 6ft, 5ft 10, 5ft 8, 5ft 6, 5ft 4, 5ft 2

W'mn: 5ft 10 " 5ft 8, 5ft 6, 5ft 4, 5ft 2, 5ft, 4ft 10

Children: Age,— 14, 12, 10, 8, 6, 4, 2.

Heights, — 5ft 2, 4ft 10, 4ft 6, 4ft 4, 3ft 9, 3ft 3, 2ft 8.

COLOR OF HAIR: ...Black, ...dark brown

...light brown, ...auburn, ...amber, ...flaxen.

COLOR OF EYES: ...Black, ...brown, ...hazel,

...blue, ...light blue, ...dark gray, ...light gray.

There are seven types of complexion: ...Pale blond, ...fair blond, ...ruddy blond, ...fair brunette, ...pale brunette, ...florid brunette, ...sallow brunette.

TYPE OF NOSE:

...Roman—*The Conqueror*; great energy; positive.

...American—*The Hustler*; active and positive.

...Jewish—*The Merchant*; positive, and shrewd.

...Greek—*The Artist*; refinement; neuter.

...Celestial—*The Questioner*; feminine, and negative.

...Snub—*The Dependent*; childish, passive, negative.

...Melancholic—*The Pessimist*; despondent; negative.

SIZE OF HEAD:

Horizontal Circumference,.....inches.

Vertical Arch,.....inches.

The volume of brain in adults, with tapeline, ranges: Excessive, 24x16 inches and over; strong, 23x15; good, 22x14; average, 21x13½; moderate, 20x13; weak, 19x12½; and decessive, 18x12. Size of brain denotes the temperament.

TEMPERAMENT:

The foregoing facts and other indices show that this person possesses the temperament marked.

...Obese Temperament.—Rotund form, overly-fat and pudgy; somewhat like the toad, elephant, or a ripe gooseberry. Large stomach and abdomen, and cheeks bulging or sacky. Fond of good living, fun and sleep, but not of hard work; are observant and talkative, sometimes dull and lazy; but if aroused, show great power. Predisposed to kidney disease, rheumatism, fatty degeneration of the heart, asthma, etc., and must avoid all intemperate habits. To restrain, eat less, especially of fattening foods; practice deep breathing; take lots of physical exercise; and, above all, find some sort of *mental work* that will use up energy *above* the ears and divert it away from the digestive organs.

...Sanguine Temperament.—Nicely fat and plump form; ruddy complexion; usually light hair; and the chest relatively larger than other parts. Buoyant, optimistic, and full of enterprise; active, but not profound; show off well at first sight. If sick, make much fuss, and recover quickly; have much impulsiveness, and readily shed tears. Predisposed to fevers, skin ailments, and rush of blood to the head. Have vigorous health, of which you ought to take good care. Adapted to either sedentary or out-door work.

...Bilious Temperament.—Very brunette complexion, hair and eyes; cold and dry skin; the veins and liver showing a predominant influence. A firm pose; the walk stiff and straight ahead, as if measuring the steps. Positive energy and will-power; use few words, but each one counts; a distaste for common amusements; rather pugnacious,—like the wasp or hornet; and by the serious earnestness and determination this temperament gives to the world many geniuses, bosses, criminals and heroes. Predisposed to biliousness, headache, jaundice, constipation, etc. Should cultivate breathing deeply, for

the sake of digestion, circulation, general health, looks, and the ability to do. And pay attention to diet; leave out fats, sweets, and highly-seasoned dishes; avoid tea, coffee, tobacco, salty meats, and liquors. Use plenty of buttermilk, lemonade, fruit, vegetables, and such stuff. Golden seal is good for the liver; so is boneset tea. Counteract bad feelings with funny stories and regular habits.

...Bony Temperament.—Prominent bones, the frame-work or "running-gears" of your make-up, with only a little meat on them; large hands and feet, high cheeks, flat chest, small abdomen, large teeth and joints. Slow, but sure, and headstrong, —somewhat like a mule! Liable to rheumatism, piles, gravel, and joint troubles; yet, as a rule, quite long-lived. This is the workingman's type, and some women have it strong; all of whom should be careful not to overdo. Children of this temperament dislike school, and adults hate sedentary pursuits.

...Muscular Temperament.—Tall and slim,—like the giraffe and greyhound. Tough and wiry flesh; a positive nose, generally narrow; face long up and down, but not wide; head long from front to back; and a keen eye. Strong will, very active, venturesome; fond of games, machinery, swift horses, and tests of prowess; talk and walk rapidly. Subject to dyspepsia, nervousness, and muscular complaints. Suited for active life in such vocations as require nimbleness, motion, and traveling. Should plan to just *take* time to eat, sleep, rest, play lazy, laugh, and grow fat. Try to control your organization, not allow it to control you.

...Brainal Temperament.—Like a stalk of cabbage,—mostly head and a spindleshank body; pyri-form face, sparkling eyes, and high forehead. Refined tastes, keen perceptions, and love of mental work. Adapted to literary, artistic and light mechanical occupations. Have acute sensibilities and are subject to hot head and cold hands and feet. Predisposed to nervous troubles, consumption, insomnia, dyspepsia, etc. Due amount of nerve-food must be taken, and sufficient exercise of the body to insure general health. *Excitability* is one of its phases, reaching its highest degree in combination

with the highest state of the Obese Temperament. Its main characteristic is *Mental Activity*, but combined with the highest degree of the Muscular Temperament, it gives great *Physical Activity*. Children in this condition should be kept out of school and given physical exercise. When the brain is large, and the Bony and Obese systems both strong, there is great ability.

...Lymphic Temperament.—A morbid condition in which there seems to be more lymph than blood, like a faded lily. Perhaps a good lamp needing oil; at least some part is grinding on the life forces, and should be toned up. Pale cheeks and lips, cold and clammy hands and feet, watery or bluish appearance around the eyes. Need some light, interesting work, and to cultivate mirth, walking and gymnastics. May be were born tired!—it's time to wake up! Take an earnest concern in the laws of health, and *obey* them. Use golden seal internally as a tonic and olive oil by rubbing on. You can accomplish much in life, if you'll think so; so, then, think so!

ORGANIC QUALITY:

This means fineness of bodily material, which is graded as follows:

- ...Excessive: Silky skin, fine features. Rosewood.
- ...Strong: Fine-grained make-up, sensitive. Pine.
- ...Good: Harmonious features, grand ability.
- ...Average: Medium in texture; the white oak.
- ...Moderate: Only fair quality. The chestnut tree.
- ...Weak: Coarse hair and skin; a cow pumpkin.
- ...Decessive: Animalish in looks and mentality.

GROUPS OF ORGANS:

No previous chart has been planned for marking the sections of brain organs, yet this should be done to be strictly accurate in judging the relative parts. The table is here given that the examiner may finish up his measurements with tapeline and calipers while in hand, and the nominal marking number can be carried over for each group as required. Where the fraction is $\frac{1}{2}$, mark it with the lower whole marking number; if less, disregard it and simply mark the figure it approximates.

Propensities (between ears at Energy),.....inches.

This ranges: 7 ins. for the marking number 7,

$6\frac{1}{2}$ ins. for 6, 6 ins. for 5, $5\frac{1}{2}$ ins. for 4, 5 ins. for 3, $4\frac{1}{2}$ ins. for 2, and 4 ins. for 1.

Socials (ear to Parentity),.....inches.

This ranges: $5\frac{1}{2}$ ins. for 7, 5 ins. for 6, $4\frac{1}{2}$ for 5, $4\frac{1}{4}$ for 4, 4 ins. for 3, $3\frac{3}{4}$ ins. for 2, and $3\frac{1}{2}$ ins. for 1.

Self-conscious Impulses (ear to Firmness),..... inches.

This ranges: $6\frac{1}{2}$ ins. for 7, 6 ins. for 6, $5\frac{1}{2}$ ins. for 5, 5 ins. for 4, $4\frac{3}{4}$ ins. for 3, $4\frac{1}{2}$ ins. for 2, and $4\frac{1}{4}$ ins. for 1.

Perceptives (ear to Unity),.....inches.

This ranges: $5\frac{3}{4}$ ins. for 7, $5\frac{1}{2}$ ins. for 6, 5 ins. for 5, $4\frac{3}{4}$ ins. for 4, $4\frac{1}{2}$ ins. for 3, 4 ins. for 2, and $3\frac{1}{2}$ ins. for 1.

Reasoning (ear to Comparison),.....inches.

This ranges: 6 ins. for 7, $5\frac{3}{4}$ ins. for 6, $5\frac{1}{2}$ ins. for 5, 5 ins. for 4, $4\frac{3}{4}$ ins. for 3, $4\frac{1}{2}$ ins. for 2, and 4 ins. for 1.

Esthetic (between sideheads at Fancy),.....inches.

This ranges: $6\frac{1}{2}$ ins. for 7, $5\frac{3}{4}$ ins. for 6, $5\frac{1}{4}$ ins. for 5, $4\frac{3}{4}$ ins. for 4, $4\frac{1}{4}$ ins. for 3, 4 ins. for 2, and $3\frac{3}{4}$ ins. for 1.

Morals (ear to Reverence),.....inches.

This ranges: 6 ins. for 7, $5\frac{1}{2}$ ins. for 6, 5 ins. for 5, $4\frac{3}{4}$ ins. for 4, $4\frac{1}{2}$ ins. for 3, $4\frac{1}{4}$ ins. for 2, and 4 ins. for 1.

EXTENT OF EDUCATION:

Some vocations require more education than others, and it would be folly to advise pursuits where the educational qualification is lacking or impossible to be had, however well suited by Nature the person may be.

...Slight ...fair ...good ...excellent ...extra.

Special for.....

FINANCES:

It is important in assigning occupations to know what financial means are at command, in order to decide on the best course. It would not be wise, for example, to tell one to go into the wholesale business, if he has no money, etc.

...None ...small ...fair ...good ...excellent
...extra.

Fundamental Principles of Phrenology.

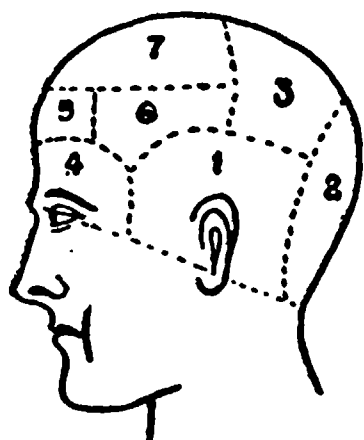
PHRENOLOGY (from *phren* and *logos*), is the only practical system of character analysis. To briefly elucidate our method, we state here the principles on which the science is based:

1. *The Brain is the Organ of the Mind.* The gray matter is the seat of mental activity; the white, the source of the physical functions.

2. *The Mind is Composed of a Congeries of Faculties*, some of which may be stronger or weaker than others in the same person. This is why some persons have talents for one thing and not for another.

3. *Each Faculty of the Mind Uses a Distinct Portion of the Brain*, called its Organ.

4. *The Size of the Brain in general, and of each of its Parts in particular, is the Larger or Smaller in proportion as the Faculties are Stronger or Weaker.*



5. *The Faculties are classified as to Kind, and their Organs associated in Groups.*

The posterior sidehead, 1, is the seat of the Animal Propensities; the lower backhead, 2, of the Social Affections; the crown, 3, of the Self-conscious Impulses; the lower forehead, 4, of the Perceptive Intellect; the upper forehead, 5, of the Reasoning Intellect; the anterior sidehead, 6,

of the Esthetic Tastes; and the tophead, 7, of the Moral Sentiments.

6. *Certain Organic Builds Indicate corresponding peculiar Styles of Activity of all the Mental Faculties*, commonly called the Temperament.

7. *Each Faculty, or Class of Faculties, is susceptible of Cultivation or Restraint.*

General Rules for Self-Culture.

A faculty is excited and stimulated by the presentation of objects and thoughts in the line of its action, and it is quiescent until awakened; and, conversely, the action of any faculty is diminished or allayed by the removal of its natural aliment.

These laws apply to all the elements, and to avoid useless repetitions, distributed all along through the description of the faculties, general rules are here given, and the one who receives this chart may vary their application to suit his own particular case, and likewise elaborate on them as he values self-improvement. As a rule, all marked 3 and below need proportional development, and those marked 7, with few exceptions, should be diminished. When marked C by the examiner, it means to cultivate; and R, to restrain; and these *factors of your character* deserve special attention. The danger is, that you will be careless, and not make earnest and patient effort. Pick out the ones designated, study their functions, turn to these rules, and assiduously persevere in *balancing yourself up!*

To Cultivate.—First get a clear idea of what the faculty does, and what is its counterpart. This you can do by observing others that have it strong and by reason. Then draw it into *use* by will-power or force of circumstances, and *imitate* it. Recognize and bear constantly in mind the faculties that are your weak points, and be on the alert to arouse their impulses upon every suitable occasion. As hearty laughter produces a fullness in the blood-vessels and a red face, so all kinds of mental actions draw blood to the brain in proportion to the intensity of the action. Put yourself into circumstances to *demand* the exercise of the weak faculties;—the Moral, by going to church and engaging in religious exercises; the Social, by going into society and to entertainments; any set of the Intellectuals, by the sort of study adapted to them; and so on. Or, to be more specific, if you want to strengthen your faculty of Form, focus your attention on the shape of everything, scanning faces, words, letters, and configurations generally, and practice drawing outlines and diagrams. If it is Color, concentrate your forces on noting complexions, the tints and hues of clothing, horses, paints, flowers, etc., and test yourself to memorize them and name them afterward. And thus of others. It is wonderful what one can do. A poor talker can by diligent effort become in a few years a fluent speaker, for example. Think of Henry Clay, who could not remember names. He resolved that he *would*, and set himself to pay sharp attention when a new name was introduced.

He would say it over and over to himself, and when he had a chance write it down. At night he would rehearse over the names heard in the day, and in the morning also. And by this practice he came to have a remarkable memory of names, which alone contributed greatly to his success as a public man. By purposely *using* your deficient faculties at every opportunity, whether you feel like it or not, it will relax the other parts of your mind and brain, attract blood to the weaker organs and *build them up*. Persistently carry this out for one year, and you will be glad of it.

To Restrain.—Remove the stimulus from the faculty, or set of faculties, that you would decrease, and stimulate other faculties by changing the circumstances and thoughts, and thus divert the blood from the part of brain formerly exercised. When you feel the impulse of a strong faculty coming on, quickly and positively pull another lever, so to speak, to *counteract* it. For instance, if the Propensities are too strong or inflamed, to cause anger, swearing, etc., dash to open the door for Mirth, or Conscience, or Pride. If the Religious department is too hot, throw the steam on the Social section, and sing or keep in mind "Hail Columbia, Happy Land" instead of "Nearer My God to Thee;" and vice versa, or otherwise. In other words, the disuse of faculties quiets and weakens them; while if one turns his attention in any other line, the thought-channels of the brain, as it were, deepen, and the cells in that part of the brain not only become more active, but will multiply in number. So, transfer the seat of activity. Besides this, deflect the blood generally from the brain by physical exercise and mentally directing the nervous forces to aid digestion, breathing, circulation, and *good feeling*. Any one can, by Intellect, self-analysis and will-power, employ these means to offset bad by good. He can relieve irritation, and bring about a gradual change to normal health, mental poise and pleasure.

These Rules are all-important. They point out the ONLY way of salvation in self-culture; yet not hard. Many persons have practically dead faculties, while others have parts of their minds *over-used*. These are the primary causes of disease. Change of work or study invigorates the mind, be-

cause it rests the faculties that were used and engages a fresh set; and this very same thing invariably improves the health. Until people learn *how* to secure BRAIN BALANCE, and *do so*, they must take the *consequences*. No one can repair or regulate ANYTHING without at least a *fair* knowledge of its structure and the specific uses of its parts. And every one with a spark of desire for the improvement of self or friends will be delighted to set about the task.

The food elements needed by the human body may be divided into seven classes: Protein, starch, sugar, fats, salts, cellulose, and water. And these again into about fifteen different chemical elements. For judicious selection, natural foods are considered in four classes, viz:

1. *Nitrates*, which make and supply muscle;
2. *Carbonates*, that produce fat and supply heat.
3. *Phosphates*, that supply bone and nerves.
4. *Waste*, which is ejected without being used.

The Mental Faculties.

ANIMAL PROPENSITIES:



LARGE.

These are the elements in man's nature that love and preserve life; enjoy food, property and other comforts; and provide these necessities. Their normal action is good and essential, but their perversion lies at the basis of many great evils of mankind. The organs are located in the sidehead close the ears; when large, they widen the head between the ears. (See cut).

THE SOCIAL AFFECTIONS:



LARGE.

The Social or Domestic faculties are the foundation of the four great social unions of mankind, viz: Matrimony, the family, society, and the nation. Fraternal institutions and patriotism are based upon them. Animals have these instincts. They are subject to abuse or wrong use, which causes many social evils. The brain organs are in the lower backhead; and, when large, give fullness back of the ears.

SELF-CONSCIOUS IMPULSES:



LARGE.

This class of mental elements give consciousness of self as related to fellow beings, objects and accomplishments. They instinctively seek safety, improvement, popularity, independence, leadership, government, and progress. Ignorance and disregard of their true functions produce false notions, false pride, false customs, false training, great suffering, crime, and war.

A knowledge of them and their influence on character and destiny is more important perhaps than of any other department of human nature. The organs are in the upper back-head; and, if large, give a high crown.

PERCEPTIVE ELEMENTS:



LARGE.

These constitute the Perceptive part of the INTELLECT, and, with the Special Senses, they put man in direct relation to the physical world; recognize the qualities of objects, and act as the informers of the other faculties. They give practical and scientific talents, and are most concerned in the educational work of the common schools.

Their organs are in the lower and central portion of the forehead, their size being indicated by distance from the opening of the ears.

REASONING MEMBERS:



LARGE.

The Reasoning faculties constitute the higher or Reflective Intellect. They analyze, compare and classify the facts gathered by perception, and reason on them; investigate causes and effects and give rise to philosophy and invention. Their organs are in the upper forehead, and give width, height and prominence to it.

ESTHETIC TASTES:



LARGE.
sidehead.

These faculties give artistic and mechanical talents, a desire for self-improvement, and an appreciation of mechanism, art, beauty, the ideal, sublime and harmonious in Nature around us. Their organs form a circle around the forehead and fill out the upper front

THE MORAL SENTIMENTS:



LARGE.

The Moral Nature of man puts him in relation with the natural laws of true religion. Its faculties lead men and women to aspire after holiness and heaven, to worship and adore a Supreme Being, and link mankind into the fellowship of angels. The organs are in the central top-head; and, when large, fill up and round it out, their development being determined by the length from the opening of the ears.

A ragtime philosopher says that some men are inclined to blow out their brains because they haven't any.

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The most popular way to remove paint, especially among the men, is to kiss a pretty girl on the cheek.

It is a neglectful teacher that does not pay close attention to the water intended for school uses.

In school, keep your pupils busy. In that lies the secret of good order, concentration and advancement.

It goes without the saying that a person cannot improve himself until he understands himself, unless by guess-work. Phrenology is the only source of practical self-knowledge.

1,000 Successful Men.

I have on my desk a list of 1,000 successful men of this nation. By "successful" I do not mean mere moneymakers, says a writer in the *Juvenile Court Journal*, but men who have given us new conceptions of steam, electricity, construction work, education, art, etc. These are the men who influence our moral as well as physical lives. They construct for better things.

How these men started in work is interesting. Their first foothold in work is a fine study.

Three hundred started as farmers' sons. Two hundred as messenger boys. Two hundred were newsboys. One hundred were printers' apprentices. One hundred were apprenticed in manufactories. Fifty began at the bottom of railway work. Fifty,—only fifty,—had wealthy parents to give them a start.

PROF. JAMES MASON WANTED.—Mr. N. A. Mason of Wimbledon, N. Dak., writes that his father Prof. Jas. Mason, phrenologist, has become separated from him. If any reader should know of his whereabouts, it will be an appreciated favor to drop us a card.

Did you ever see a blind man lead a blind man? That is an illustration of a teacher teaching by the old-fashioned psychology.

It is a foregone conclusion that a knowledge of one's faculties and powers is essential to self-government and self-culture. A boy can't regulate a watch unless he fully understands it.

Women's Love of Ugly Men.

The illustrious men in history who were distinguished as much for the fascination which they exercised over the fair sex as for their talents and ability were, as a rule, plain and insignificant in appearance. Julius Caesar was a very ill-favored man, and yet when a mere stripling, before his fame in Rome, girls of his own age sighed for him, and mature women longed for his love. Among the men of later times who were renowned in like manner were Sir Philip Sidney, plain almost to ugliness; Paul Scarron, the comic poet, a cripple; Voltaire, unmistakably ugly; and Rousseau, whose manners were awkward as his face was plain; while John Wilkes, who had the power to subjugate any woman who spoke to him for even five minutes, was admitted by his own showing to be the ugliest man in England in his time.

THE PHRENOLOGICAL ERA.

BOWERSTON, OHIO, OCTOBER, 1914.

Read the Raymond Co.'s ad in this issue.

Wm. McGinnis of Harrison, O., has an interesting ad in this number.

AN APPEAL.—Friends of Phrenology, we ask help for our noble cause! Please do not let the European war and other matters drown it out. Last month we sent out 50 renewal slips, and only got \$2,— a disappointment of over \$20. And it was one of the best numbers. Phrenology is too useful a science to be poorly appreciated.

CHARTS READY.—Our graduates and others who have inquired for charts for character delineations can now be supplied. Our new one is fine—better than any ever printed before. Prices: 8 for \$1; 15 for \$1.50; 25 for \$2.25; 50 for \$4; or 100 for \$7. We shall be glad to have orders early.

HELPER TO HEALTH AND HAPPINESS.

This my NAME and OCCUPATION. I carefully detail GREAT METHODS which raised me from dreadful disease to Happy Health, and Maintain it! Many Blest,—well, unwell. Benefits Body, Mind, and Soul. Saves money. 15c (not stamps). No more expense,—Practice!—Promulgate!

WM. MCGINNIS, - - - HARRISON, OHIO.

This issue of the Era is a little late, as we have been working with might and main getting out a new chart. However, there is a lot of good, instructive reading in it. Remember, it is only a 50c journal. And ask your neighbors to subscribe. Next month will be better.

AGED PATRON.—Rev. J. S. Wharton, of Crisfield, Md., a valued patron, is 81 years of age, and most likely the second oldest reader of the Era, Dr. J. M. Peebles, of Los Angeles, Cal., (who is 93) being the oldest. He recently ordered a set of our books. Now for the youngest.

Intelligent energy is a chief qualification for success in any career. Honesty is another. Intelligence and energy are not as common as should be. Many lack the push to carry ideas out. Intelligence alone doesn't count. Ideas and judgment backed by energy that is always driving ahead on the highway of success are the things. These traits are inborn. Both can be cultivated. Don't be satisfied with a routine way. But study to improve. High success is within reach to the one who makes the most of himself in developing to the highest possible degree the qualities of intelligent energy.

Constitution and By-Laws of the Ohio Phrenological Society

(Organized 1906. Incorporated 1913 under the laws of the State of Ohio)

Constitution.

ARTICLE I.—NAME.

The name of this organization shall be: THE OHIO PHRENOLOGICAL SOCIETY.

ARTICLE II.—LOCATION.

Said Society is located at Bowerston, in Harrison county; and its principal business there transacted.

ARTICLE III.—PURPOSES.

The purposes of this Society shall be: (1) To study true and practical Phrenology and kindred subjects of Mental Science and laws of health; (2) to stimulate and encourage a knowledge of human nature among all classes for self-improvement individually and the uplifting of society in general; (3) to invite and promote general sociability and friendly discussions; (4) to collect literature, casts, busts, skulls, portraits, and other material, for the benefit of the Cause; and (5) to organize branch Societies in any country, conduct lecture bureaus, and devise other means for the promulgation and perpetuation of human culture.

ARTICLE IV.—MEMBERSHIP.

Any person in any part of the world may become a member of this Society by endorsing the Constitution and subscribing his or her name and address with the Secretary, and paying the annual membership dues of twenty-five (25) cents, or five years for One Dollar; or may become a permanent member on the payment of Five Dollars,—the principal of which shall be put into a permanent endowment fund, and the interest used to promote the welfare of the Society.

ARTICLE V.—OFFICERS.

The officers of this Society shall consist of six Trustees, two of whom shall be chosen from the membership by ballot at each annual convention, and continue in office three years, unless removed for cause, or until their successors are elected; and immediately after said election the Board of

Trustees shall choose from its number a President, Vice President, Secretary, and Treasurer; and said Board thus organized shall administer all of the official duties of the Society and conserve its highest interests; and a majority shall constitute a quorum to do business.

ARTICLE VI.—AMENDMENTS.

This Constitution may be amended only by a two-thirds majority vote of the membership of the Society, after the Secretary has submitted to each member a printed text of said amendment and printed ballot for his use, to be deposited by mail or otherwise in the custody of the Secretary before the next annual convention; and a two-thirds majority shall prevail.

How to Join.

NOW that the Ohio Phrenological Society is thoroughly established as an incorporated institution under the laws of the State of Ohio, it will certainly be a matter of great interest and pleasure to thousands of intelligent persons to have and hold a membership in it. The Constitution sets forth its purposes and regulations. The Society is non-sectarian, non-political, and humanitarian. It was organized May 11, 1906, and has held nine annual conventions. Its growth has been phenomenal, there being, besides those in Ohio, members in various other States, and in Canada, England, India, and Japan. It is not for money-making purposes in itself, but simply to do good.

On application to the Secretary, M. Tope, Bowerston, Ohio, with the fee and your name and address, a Certificate of Membership will be given admitting you to the conventions, entertainments, discussions, elections, and other benefits of the same for the time for which dues are paid. We recommend this form of application:

Having read the Constitution of the Ohio Phrenological Society, and considered its purposes, I desire to become a member, and hereby subscribe:

Name,.....

Address,.....

By-Laws.

Section 1. A majority of all the members present in annual convention shall constitute a quorum to do business.

Sec. 2. The annual meeting shall be held at the time and place determined by the Trustees.

Sec. 3. Special meetings may be held at the call of the President and Secretary.

Sec. 4. Members presenting proper credentials shall be eligible to participate in the annual election of Trustees and business meetings.

Sec. 5. Officers of this Society shall be elected at the regular annual convention, and installed. Nominations shall be made by acclamation and elections held by ballot, a plurality vote electing.

Sec. 6. The order at the annual convention shall be as follows: 1, Roll call. 2, Reading and approval of the minutes. 3, Report of officers. 4, Election of officers. 5, Miscellaneous business.

Sec. 7. The President shall preside at all meetings, except when he has a reasonable excuse. He shall sign all bills authorized by the Trustees, and be ex officio a member of all standing committees.

Sec. 8. It shall be the duty of the Vice President to preside in the absence of the President. He shall have a general oversight of the business of the Society and, wherever practicable, extend its influence into outlying territory, and aid in organizing branch Societies.

Sec. 9. The Secretary shall keep a correct record of all meetings, and a list of the members and their addresses, and perform all other duties belonging to such office; and he shall have charge of the books, cabinets of skulls, busts, manikin, other articles, curiosities, and specimens, that shall become the property of the Society—the Museum.

Sec. 10. The Treasurer shall receipt for all monies paid to him for the Society, keep an itemized account of receipts and expenditures, and pay all bills authorized in writing and signed by the President and Secretary.

Sec. 11. The Trustees shall provide all arrangements for annual conventions, authorize bills paid, and attend to all other business of the Society.

Sec. 12. Regular members shall have the right of free admission to all entertainments by Society members, use of the Museum by proper arrangements, and any and all other benefits of the Society under the provided rules and regulations.

Sec. 13. Expenses shall be met by membership dues, gifts, proceeds from entertainments, endowment incomes, bequests, and ten per cent. of the lectures given under the Lecture Bureau of the Society.

Sec. 14. All officers shall serve as honorary members without compensation; but all necessary expense for the Society, as for stationery, postage, literature, traveling, etc., shall be paid by the Society.

Sec. 15. In the event of any vacancy in regular offices, the President shall have power to appoint members to fill unexpired terms.

Sec. 16. These By-Laws may be amended at any regular annual meeting by a two-thirds vote of the members present, if a notice be given in the published program of said changes.

Organize Branch Societies.

Whether you want to learn Phrenology to make it a profession, or to have the advantages and pleasures it gives in other spheres of life, without question its study will richly repay any one. In towns, cities and country, where at least five are interested, they can organize and conduct a Society locally. One person can start it by talking it up a little to your friends and associates. Try it! Confer with the Secretary of the State Society and become a branch. Then you can arrange and have lectures or other work done as you grow. Teachers, ministers, lawyers, doctors, merchants and all parents, will find nothing more intensely interesting and profitable.

The O. P. S. Lecture Bureau.

Strictly High-class Lectures and Entertainments at a Minimum Expense.

The LECTURE BUREAU of the Ohio Phrenological Society has talent that will compare with the best. It gives *solid instruction and amusement* combined, inspiring all to a higher plane of living.

Many of the subjects are admirably suited for popular lectures at Chautauquas. Dealing in such express manner with human nature in the young, and especially with vocational selection, Teachers' Institutes and High Schools will find talks by our professionals of very great value. Also adapted to Y. M. C. A.'s, Epworth Leagues, Y. P. S. C. E.'s, and other associations. Persons desiring lectures should address the Secretary, M. Tope, Bowerston, O., for further information and arrangements.

Guide to Occupation.

THE WORK OF THE WORLD.

OCCUPATION is a line of work which one pursues continuously as a means of livelihood, or for profit or pleasure.

By combining the actions of the *strongest faculties* the GENERAL TENDENCIES of any individual may be readily ascertained. Yet the *temperamental peculiarities, physiognomical signs, weak faculties, physical defects, educational advantages and financial means*, (see pages 4-10), should be noted, as affecting the health, mental states, and particularly in assigning pursuits. It is *relative* quantity of brain in any part that determines the disposition and talent. A large *balanced* brain often does not manifest as much activity as smaller *un-balanced* ones because one set of faculties balances the other.

Persons will always be more successful if they adopt some occupation that leads in the direction of their strongest faculties, and they should always do this, if the direction is useful and honorable, unless the strong faculties are so active already as to be strained or injured by exercise.

Not over three vocations should be designated for any one, for assigning a variety leaves the client still puzzled as to which one to take up. Hence, the occupation to which you are BEST adapted will be underscored, the NEXT BEST will have an X placed in front of the name, and the *third* will be indicated by a curve around the name. Then adopt one or the other of these as your circumstances suit best. And plan, and resolve to *succeed*!

DEPARTMENT OF AGRICULTURE.

Based upon the Bony, Muscular or Biliary Temperament, and Social and Moral Faculties.

General Farming	Horticulture	Stock Raising
Market Gardening	Dairying	Plantation
Herding	Floriculture	Helper

DEPARTMENT OF MANUFACTURE.

Based upon any Temperament, and the Esthetic Faculties.

Maker of Articles from Ore	Articles from Wood
Articles from Stone	Articles from Grain
Articles from Fruits	Articles from Herbs
Articles from Animals	Articles from Paper
Articles from Textiles	Articles from Cloth

DEPARTMENT OF TRADES.

Based upon any Temperament, and the Esthetic Faculties.

Blacksmith	Bricklayer	Barber	Baker
Carpenter	Confectioner	Cook	Carpet Weaver
Dressmaker	Dentist	Die-maker	Engraver
Job Printer	Jeweler	Sign Painter	Cooper
Painter	Plumber	Plasterer	Gunsmith
Machinist	Tailor	Telegrapher	Hatter
Decorator	Modeler	Piano Tuner	Butcher

DEPARTMENT OF PROFESSIONS.

Based upon the Brains, Obese, Sanguine and Bilious Temperaments, and the Intellectual Faculties.

Religious	Legal	Medical	Literary
Entertaining	Artistic	Mechanical	Education
Agricultural	Scientific	Philosophical	
Veterinary Surgeon	Physician	Lawyer	Editor
Agricultural Publisher		Agricultural Lecturer	
Minister	Teacher	Superintendent	Musician
Chemist	Stenographer	Phrenologist	Inventor

DEPARTMENT OF GOVERNMENT.

Based upon different Temperaments, and the Animal, Self-Conscious and Intellectual Faculties.

National Officer	State Officer	County Officer
City Officer	Township Officer	Village Officer
Territorial Officer	Mail Service	Army Navy
Consul	Police	Customs Internal Revenue
City Mail Carrier	Route Mail Carrier	Postmaster
Railway Mail Clerk		Customs House Inspector
Customs House Weigher		Quartermaster Clerk
Customs House Sampler		Internal Revenue Clerk
Internal Revenue Ganger		Pension Agent Clerk
Internal Revenue Clerk	Mint Clerk	Land Soldier
Navy Soldier	Seaman	Navy Yard Clerk
Ordnance Clerk	Lighthouse Clerk	Janitor

DEPARTMENT OF MINING.

Based upon the Bony, Muscular and Bilious Temperaments, and the Animal, Perceptive and Social Faculties.

Coal	Oil	Gas	Iron	Copper	Gold
Silver	Tin	Lead	Zinc	Clay	Salt
Stone	Water				
Mine Inspector		Car Trimmer		Geologist	
General Digger		Mule Driver		Weighman	

DEPARTMENT OF FISHERIES.

Based upon the Bony, Muscular and Sanguine Temperaments, and the Animal and Perceptive Faculties.

Whales Seals Oysters Sponges Frogs
Codfish Salmon Turtles Herring Trout

DEPARTMENT OF COMMERCE.

Based upon the Obese and Sanguine Temperaments, with the Animal Faculties predominant.

Wholesale General Merchandise Artistic Goods
Heavy Machinery Groceries Furniture
Light Machinery Millinery Chinaware
Books Drugs Lumber Heavy Articles
Clothing Shoes Dry Goods Hardware
Musical Instruments Coal Confectionery
Jewelry Farm Implements Building Material

Retail.....

Importer.....

Exporter.....

Broker Banker Insurance

DEPARTMENT OF TRANSPORTATION.

Based upon the Bony, Muscular and Sanguine Temperaments, and the Perceptive and Animal Faculties.

Railroad Steam Ship Boat Team Bicycle
Trolley Car Automobile Motorcycle

DEPARTMENT OF FORESTRY.

Based upon the Sanguine, Brains and Bony Temperaments, and the Esthetic, Intellectual and Animal Faculties.

Obtaining Fuel Clearing Ground Cutting Trees
Hauling Logs Saw-milling for Building Lumber
Saw-milling for Furniture Lumber Setting Trees
Saw-milling for Vehicle Lumber Caring for Groves
Saw-milling for Implement Lumber Rafting Logs
Securing Barks for Tanning, Dyeing, and Drugs.
Securing Saps for Turpentine, Tar, Pitch, Rubber.

DEPARTMENT OF HUNTING.

Based upon the Muscular and Bony Temperaments, and the Perceptive Faculties.

Exploring on Land Exploring on Water
Prospecting for Minerals Catching large Animals
Trapping Fur-bearing Animals Chasing for Sport
Hunting Squirrels, Rabbits and Birds for Food.

DEPARTMENT OF CONSTRUCTION.

Based upon different Temperaments, and the Esthetic and Intellectual Faculties.

Public Highways Railroads Bridges Towers
Tunnels Shafts Shoots Telephones
Tipples Telegraphs Lighthouse Life-Saving

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The Popular Household Magazine

The Phrenological Era

(Established January, 1905.)

Take it and learn all about Human Nature, and the Signs of Character, good and bad. Take it for yourself, for your children, and for your neighbors.

The only Phrenological Journal now in America. It is the official organ of *The Ohio Phrenological Society, Incorporated*. Published monthly. Each number is worth a 25 cent lecture.

Sample Commendations.

Full of interest from cover to cover, each copy worth the year's subscription.—MRS. ELIZABETH NOAKE, Uvalde, Tex.

Your Era is getting famous. Enclosed find 50c for myself, and 50c for a friend.—H. W. LEITCH, Detroit, Mich.

I have gained many a good idea from you.—REV. W. H. BUCHANAN, Sherodsville, O.

How can You Do Without It for the Price?

50c year; 25c for six months; in United States.
To Canada 60c, and other countries 75c a year.

Send 10c for two sample copies and circulars.

M. TOPE, Publisher, BOWERSTON, OHIO.

The chief objects of marriage are: Congeniality of the married pair themselves, and the rearing of healthy, useful children. By observing the laws of Nature in these matters as expounded by the science of Phrenology, there would not be any divorces wanted nor any unsound children born.

Prospectus

OF THE

Tope School of Phrenology,

BOWERSTON, OHIO.

Incorporated under the laws of Ohio, Aug. 27, 1914.

THE OBJECT:

The purpose of this School is to teach and apply the science of true Phrenology in its every phase. This includes:

*PHRENOLOGY, PHYSIOLOGY, and PHYSIOGNOMY,
How to Examine Heads, Mark Charts, Lecture, Etc.*

COURSES AND TERMS:

I. GENERAL COURSE, teaching personally the science, and how to read and describe character by examining heads, to lecture, and do professional work, complete. An essay or oration is required in finishing this Course, and a public commencement will be held. A fine diploma is awarded to all who show creditable lesson or examination grades. Tuition for this Course, \$25.00, with \$3.00 extra for diploma. Books will cost about \$8.50.

II. CORRESPONDENCE COURSE, complete in twenty lessons, covering the same ground as Course I. An essay is required in closing. Terms, \$12.50 for tuition, about \$8.50 for books, and \$3.00 for diploma.

III. PERSONAL POST-GRADUATE COURSE, for such as wish to rehearse or post up in the widest applications of the science. As many lessons as the student desires, at 75c each.

IV. MAIL POST-GRADUATE COURSE, covering same ground as Course III.

Write for further particulars as to boarding, recitations, etc., to M. TOPE, Sec., Bowerston, O.

By the *Lemhi Herald*, of Salmon, Idaho, we learn that Hon. John E. Rees of Tendoy, that State, is a candidate for county attorney. The paper recites two columns of his accomplishments while he was State senator, 1895-9. Being a strong friend of Phrenology and a valued patron, it will mix our great pleasure with his to hear of his success at the ballot-box, which we feel sure he deserves.

Try a sample gold-plated pen by the Gold Plated Pen Co., 207 Denckla Bldg., Philadelphia, Pa.

Waste.

By habit and false pride we are a wasteful people. Public and private extravagance is a national vice in which we glory while sermonizing about it. Honest thrift is an alien characteristic that we are apt to regard with lofty contempt. So we squander our resources heedlessly in the government of our cities and the conduct of the household, and call ourselves a practical people with strictly modern business ideas.
—*New York World*.

Prof. Harry Stauff on Pursuits.

In reading character to ascertain the adaptations for pursuits and occupations, the following shaped heads will suffice the casual observer:

High heads produce ministers and reformers;
 Broad heads, business men;
 Narrow and high heads, philanthropists;
 Prominent perceptives, scientists and inventors;
 Broad upper temples, poets, artists and writers;
 Broad lower foreheads, musicians and accountants;
 Broad upper foreheads, doctors and philosophers;
 Full upper central foreheads, lawyers;
 Short back heads, travelers and prospectors.

Read the article on the power of Napoleon. At 36, he had conquered every nation of Europe, and in the battle of Austerlitz, in 1805, practically brought the continent under the subjection of the French army. Then Austria, Germany and Russia formed the great coalition against France, only to be beaten in battle after battle until they were compelled to sue for peace. England, thanks to her impregnable navy, was the only nation not forced to acknowledge Napoleon's rule. It was the snow-covered steppes of Russia, not military science, that turned the tide against him.

Copies of the March Era are wanted, which we cannot supply. Any readers that have copies to spare will do a favor to mail them to us.

Prof. O. S. Fowler on Happiness.

Happy are those whose faculties work together in the silken chords of harmony; whose Conscience approves what Appetite craves, and thereby sweetens the rich repast; whose love of family and money each redouble the energy and augment the happiness of the other; whose Parental Love is gratified by seeing children growing up in the fear of the Lord and walking in the ways of wisdom; who love wife without alloy, and see no blemish in her, but every perfection to heighten the action and the pleasure of all the other faculties; whose love of justice and of money delights to acquire it, in order to discharge all pecuniary obligations; whose hopes and fears never oscillate; whose intellectual convictions of truth never clash, but always blend with all their feelings and conduct; whose tastes are all gratified by their occupations and associations; whose friends have every quality liked, and none disliked; in short, all of whose faculties move on in harmonious concert to attain one common end, desired by all, delightful to all, and who are completely at peace with themselves. Their cup of pleasure is full to its brim, unmingled with a single drop of bitterness or atom of pain. They are holy and perfect. May every reader see this law, apply this law, enjoy this law, and your children and household along with you!

[As we said last month, the Animal Propensities must be subjected to the Moral Sentiments, and people *must learn* this law, if it takes a hundred or a thousand years, before we can hope for peaceful living. PERSONAL PERFECTION is a matter of *personal* cultivation and restraint of faculties, and it is a gradual process. It is supremely the business of scientific education and religion to "catch on" and to work on this problem, or law of human development and general progress.—Ed.]

Difference between an economist and a financier: The former strives to see how little he can get along with, and the latter tries to see how much he can get away with.

Era's motto: Not how much, but how good.

Phrenological Lectures.

The editor of the Era has always MADE IT PAY all concerned, when he was voluntarily invited out to lecture on Phrenology by friends in a community. For the coming season we shall be in readiness, and better equipped than ever, to fill lecture engagements for Schools, Y. M. C. A.'s, Churches, Farmers' Institutes, and other societies, on human science and culture. Parlor talks and phrenological readings make a nice entertainment for an evening.

Since Vocational Training has come to be a keynote with the American schools, our lectures will be a great help to the officers, teachers, and students. And the *practical instruction* combined with the *high-class amusement* our lectures afford surpass the ordinary Lecture Course entertainments which come and go and leave very little lasting good behind. A number of invitations are already in, and surely there are many schools, Y. M. C. A.'s, etc., that can profit largely by our work among them. For terms, write to

M. TOPE, Bowerston, Ohio.

"Have you got such a thing as a good two-foot rule?"

"The best two-foot rule I know of is: 'Don't wear tight shoes.'"—*Public Ledger*.

Three Kinds of Men.

Here is a classification of men expounded by a spinster in an article "The Truth About Man." "Men as a whole may be roughly divided into three distinct species: The bold, the shy, and the tough. The first class includes those self-assured males who fall in and out of love with every other woman they meet. The second class is made up of the world's good fellows who have a great reverence for all women, and silently adore one for life without telling her so. And the third species is concerned only with getting on and making money; is absolutely indifferent to women, and marries only as a matter of expediency. The first of these we unhesitatingly condemn, and find irresistible; the second we admire profoundly, praise without stint and ignore utterly; and the third we dislike, despise and—marry.

Speak a word for the Tope School of Phrenology.

The Magnetism of Napoleon.

Read the life of Napoleon. There you see the finest manifestation of power. This man, small and insignificant of build, commanded the rugged soldiers as if they were infants. They were as wax in his hands. He could mould them as he wished. Take this single instance. Napoleon hearing that the Bourbons were misgoverning his country, returned from his exile at Elba. He had to give the guards the slip. He returned with no forces. He was alone in the midst of his bitterest enemies, the Bourbons. Troops were drawn up to fight him. The entire army had been commanded to fire at his breast. They were standing—the Bourbon soldiers—with their muskets levelled at his breast ready for the command “Aim.” Napoleon on foot, alone, undefended and unarmed, marched deliberately towards the troops with measured tread, gazing directly into their eyes. The command to “Fire” was shouted out. A single shot would have killed him. A fortune would have awaited the man who fired it. If the army had obeyed the order, no less than forty thousand bullets would have entered Napoleon’s breast. But this man flinched not. He undid the buttons, bared his breast, and stood within a few yards facing them. The whole army wavered. How could they shoot this man? “Fire!” “Fire!!” But how could they fire? They were under this man’s fascination. They were spell-bound. They couldn’t fire. Not one man obeyed the order. Not one, mark you, out of these thousands! They all threw down their guns and ran to him, shouting “Vive l’Empereur!” Yet if you turn to this man’s early life, you see him imposing the most painful tasks upon himself. For days he would go without sleep, rest and food, deeply absorbed in study. His hard labors at his studies in early life dwarfed his stature. His appearance at times, we read, was woeful to contemplate, because of his painful hardships. But then there was lightning in his eyes which burned and flashed with the fire of his spirit. Truly, most truly, is “pain” transmuted into “Power.”—*Swamie A. P. Mukerji, of India, in his book, “Spiritual Consciousness.”*

CURE FOR ANTS.—A cure for ants is to take a sponge, sprinkle with sugar, and place on the shelves; ants love sugar, and they will soon find it. Leave about an hour, and then throw the sponge into a bucket of boiling water. Rinse it well, and set again.

Farming is a noble industry not properly honored.

Fibrous Structure of the Brain.

Discovered by Phrenology.

Phrenologists taught the fibrous structure of the brain for a number of years before the fact was acknowledged by the medical profession. Dr. Gall gave his first public lecture at Vienna, Austria, in 1796, and in all of his lectures insisted that the brain is fibrous, as did also Spurzheim, and their followers. Their method of dissection, which was afterward adopted by physicians, was, to begin with the end of a nerve and trace it along its course, rather than by the old style of cutting the brain in slices, as you would a pudding or custard. Of course, the discovery and consequent new doctrine caused the old doctors to ridicule Phrenology, and the criticism and dispute were largely kept up till, in 1852, when Henry Gray's standard work on Anatomy appeared on the scene, which settled the question for all time, by not only the statement of the fact, but illustration, (see front page of Era cover) that the brain has a fibrous structure.

Prof. Nelson Sizer tells of a contradiction made by a young lawyer and president of a small medical college, while he was lecturing at Proctorsville, Conn., in 1842. After Prof. Sizer had delivered his lecture, the young fellow asked to speak, and denied what had been said about fibers in the brain. Sizer ably replied, which he had a right to do. Gray's book appeared fifty-six years after Gall first advocated this truth, and ten years after Prof. Sizer was confronted by a representative of the medical profession; and it is only fair for phrenologists to claim the honor of discovering this great truth and of teaching the M. D.'s what they long groped over in darkness.

Mr. Thinker! What 15c Will Do!

For this trifle you can treat your intellect to "London's Modern Miracle;" W. T. Stead's "After Death;" Sir Wm. Crookes' wonderful scientific "Researches in Spiritualism;" Prof. Larkin's (of Lowe Observatory) "Newly-Discovered Laws of Nature;" Dr. Peebles' account of wonderful Psychic Experiments in India; Character Indicated by the Hand; Life in the Summerland; Success, and How to Win It; Marvelous Psychic Experiences;—in

Aug., Sept., and Oct. REASON

Leading Psychic Research and New Thought Monthly. \$1 a year; 3 mos., 15c.

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THE CONSTRUCTIVE THINKER.

 50c a Year, 6 Month, 25c, Sample, Free.

Teaches Mastery, Healing, and Foreknowing.

Five Questions Answered by Insight, 50 Cents.

W. FREDERICK KEELER, - Baldwin,—L. I,—N. Y.

The Character Builder

(Now in its 26th year)

Is devoted to Health Culture, Phrenology, Physlognomy, Psychology, Eugenics, Ethics of Marriage, Heredity, Etc.

Monthly. 10c a copy. \$1.00 a year.

DR. J. T. MILLER, Editor, 125 W. 22nd St., Los Angeles, Cal.

THE POPULAR SCIENTIFIC JOURNAL

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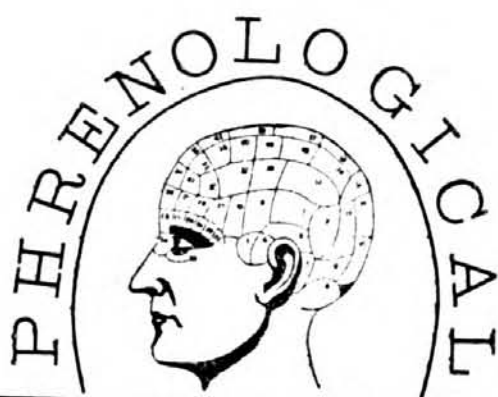
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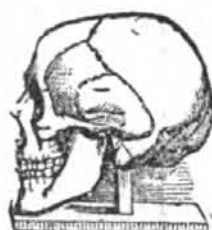
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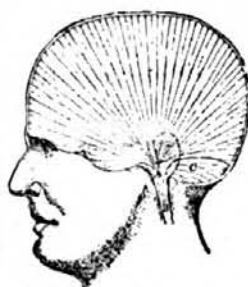
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The Fallacies of "Second Adventism."

It is exceedingly amusing to see the holy war going on among the Second Adventists. There are four classes. One set consists of no-hellites, who teach that man is born vile and sinful, and can be saved only by faith in Christ; and that after all mankind shall have been given a fair chance to be washed in the "blood of the Lamb," those that are not then good will be annihilated, body and soul. Their date of October, 1914, for Christ's advent seems to have been a sorrowful failure. Another kind, equally as conceited no-hellists, have laboriously figured out 1928 as the sure time for Christ to come, and put themselves, and all mankind, in suspense, waiting to hear Gabriel toot his horn—till it fails too! This second set lambasts the former with a vengeance, apparently jealous of their dates and business intrigues for catching greenhorns. A third group believes in a regular, old-styled, Calvinistic, fire-and-brimstone hell with all the earnestness of a fanatic, and say that many will surely have a part and lot in it soon, if they don't hurry up and believe as they do. These good people, like the first two classes, claim the world is growing worse every day, instead of better, and seize upon every ugly and ominous event to prove it. The fourth class, with as much self-assurance as the others, assume to be supremely scientific, and lay claims to what they think Astrology teaches them about the crack of doom, in addition to their superficial views of Holy Writ. The third and fourth divisions have discreetly fixed no dates, yet they say the signs have all materialized to a gnat's heel, and the trumpet is liable to blow very soon—any time! This last bunch of wisecracks informs us that the earth in 1901 passed out of the fish age into the sign Aquarius, and that certain Biblical prophecies are now being rushed through for

the dawning of a spiritual age. We have often wondered why the two-legged suckers bit so readily; now we know!—i. e., if these astrological Adventists are right. It was because of the fish age!

These people are all good fellows, but they don't understand. Their mental eyes are so close together it makes them narrow-minded. They differ so, one concludes they are *all* wrong. They need sympathy. Phrenologically speaking, they have absurd views from warped organizations and wrong early impressions. As psychological phenomena, they afford profitable study. All are well-meaning, no doubt, but they deserve help.

There is vastly more authority in the Bible for believing that Christ's "second coming" occurred just after the crucifixion, when he re-appeared to his disciples, Cephas, Mary, and others, than for all the folderol offered about another "coming." In Matthew XXIV, after enumerating all the evils and signs that would happen before his "coming again," he emphasized the statement by averring that that generation should not pass till all these things would be fulfilled. In John XIV, 16-19, we are informed he told the disciples that after a little while the world would see him *no more*. And to make the fact more emphatic, he repeated practically the same assertion,—John XVI, 10. We do not think any one of a sane mind can construe the language of the four evangelists to mean anything like a *third* advent of Christ on earth.

We make earnest objection to the charge that mankind is naturally corrupt. Christ never taught it, if the Scriptures are to be believed at all. In Matthew IX, 13, he remarks: "I am not come to call the *righteous*, but *sinners* to repentance." And exemplified the purity of human nature, as given in Matthew XVIII, 2-6, when he took a little child and set it in the midst of his disciples. Science knows nothing of a primeval curse on our race. The "total depravity" doctrine was interpolated four hundred years after Christ. Every mental faculty is good,—Gen. I, 31, and constitutionally adapted to *continue* so. Evils come from *perversion*; are *incidental*, NOT *innate*. And those who entertain this pious

inconsistency that man is essentially vile should revise it.

A kind protest must likewise be offered to the doctrine of "soul (mind) sleeping." We go to sleep and wake up in this life at short intervals, because the bodily powers demand it while the mind uses the body. But it is not in the nature of the mind either in this life or the next to be quiescent and unconscious for a long time. In the Bible, this is made quite clear in the case of Dives and Lazarus,—Luke XVI, 19–31; in Matthew XXV, 41–46; in the transfiguration,—Luke IX, 28–36; and elsewhere. Moses had been dead about 1,500 years, and Elias about 1,000 years, when their souls re-appeared on that mountain. This knocks the notion of "soul sleeping till the day of judgment" sky high. Had they been asleep, Moses and Elias would not have appeared, nor would the rich man and the beggar have held a conversation. Any person who is so sleepy as to conceive of, from either a scientific or Scriptural standpoint, his soul sleeping,—being unconscious or dead, for years at a time, is truly to be pitied for his sleepiness. That would practically mean a new creation.

The idea of the annihilation of the wicked is still worse. The science of Phrenology demonstrates that the mind is an organized *substantial entity*; and, good, bad or indifferent, is INHERENTLY immortal. While the general trend of Bible teaching is the same. The editor of the ERA spent fifteen years in a special study of the subject of immortality, and has given it much attention before and since, and claims that the converging evidence from every source worthy of consideration points to a future state for ALL. And any one who makes pretention to a knowledge of Phrenology and advocates the extinction of part of the human race, because they happen to have crooked proclivities, ought to blush with shame. Such do the science a great injustice, and brand themselves as simple novices.

To set up isolated passages of Scripture against truths verified by plain facts and pure reason is utter folly. This is the only excuse, however, the no-hellite has for his claim. And it is usually something like this:

"And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."—Matt. X, 28.

There is no assurance that Christ ever made a statement as there given, nor that it means the obliteration of any soul. In the light of mental science and other Scripture, an analysis of the sentence makes it as awkward in meaning as it is in grammar. Phrenology does not endorse it in the sense of literal annihilation of perverted souls. Far from it, indeed, was the teaching of Christ. Those who attach this destructive import to it have diseased Conscience and Destruction, and are *murderers* in THOUGHT. And why have all the great students of theology, and the divines of previous centuries and of our best universities, not made the wonderful discovery and taught it long ago? Yes, indeed! man is as he was created,—not to be *destroyed*, but to be IMMORTAL, *bad* as well as good.

Nothing can afford a more convincing proof of the necessity of using all the lights we can command by which to ascertain the true meaning of Scripture than the possibility of mistakes in our present version of it. The manuscripts that have handed down the sacred writings from ancient times varied in many important passages,—sometimes through the ignorance and carelessness of transcribers, and sometimes in consequence of willful corruption and interpolations by contending sects. Bishop Taylor of the Church of England says:

“Since there are in Scripture many other mysteries, and matters of question, upon which there is a veil; since there are so many copies with infinite varieties of reading; since a various interpunction, a parenthesis, a letter, an accent, may much alter the sense; since some places have divers literal senses, many have spiritual, mystical, and allegorical meanings; since there are so many tropes, metonymies, ironies, hyperboles, proprieties and improprieties of language, whose understanding depends upon such circumstances that it is almost impossible to know the proper interpretation, now that the knowledge of such circumstances and particular stories is irrevocably lost; since there are some mysteries which, at the best advantage of expression, are not easy to be apprehended, and whose explication, by reason of our imperfections, must needs be dark, sometimes weak, sometimes unintelligible; and, lastly, since those ordinary means of expounding Scripture, as searching the originals, conference of places, parity of reasoning, and analogy of faith, are all dubious, uncertain, and very fallible; he that is wisest, and, by consequence, the likeliest to expound truest in all probabili-

ty of reason, will be very far from confidence, because every one of these, and many more, are like so many degrees of improbability and uncertainty, all depressing our certainty of finding out truth in such mysteries, and amidst so many difficulties. And, therefore, a wise man that considers this would not willingly be prescribed to by others; and also if he be a just man, he will not impose upon others; for it is best every man should be left in that liberty from which no man can justly take him, unless he could secure him from error."

It is only laughable balderdash, then, to contend that we should be guided in our religious belief by the Bible alone. In Genesis II, it is stated that on the seventh day God ended his work and rested on that day. But the sciences of Geology and Astronomy show that those "days" were periods of time far different from such days as we know now at the equator, in the temperate zones, or at the poles. When the real motions of the earth were discovered and proclaimed, they were said to be at variance with the teachings of Scripture. Galileo and his followers were hooted at and hounded as wicked wretches, because the pious of his day ignorantly believed the science of Astronomy hostile to religion. But to-day the Bible yields to the science of Astronomy. For hundreds of years the Scriptures were used as a warrant for the atrocities of burning alive poor, innocent old women, and even children, on the charge of witchcraft. From 1484 to 1743, throughout Europe, hundreds of thousands of helpless victims were put to death by this awful process by the instigation and sanction of the clergy; and even our own United States was tainted with the horrible religious doctrine which the most serious and religious people believed to be taught by the Bible and according to the express law of God. Science has shown such executions to be the greatest of crimes, and the sanctimonious ministers who inflicted them guilty of first degree murder. At the opening of the 11th century, the people of the world were worked up into a wild frenzy by false teaching from the Bible that the world was coming to an end. But the craze passed off, and Scripture again yielded to science and reason. In Matthew V, 13, we read: "Ye are the salt of the earth,"—Christ talking to his disciples. Now, Chemistry and common-sense teach us that those disciples were not salt in any real sense

of the word, and by a parity of reasoning or interpretation, the word "destroy" does not mean annihilation by any means, but simply a restless or tormentful condition. And thus we might multiply instances at great length concerning the insufficiency of mere theological notions to protect people from practical errors, when their understandings are unenlightened as they should be in regard to the real truth. The Creator has not revealed a code of morals to mankind in a complete sense. It is plainly intended that we should use our intellectual faculties, and study the human constitution and external Nature, and their relations, in order to obtain the true meaning of Scripture. And if any difference between science and Scripture be found, the latter should yield, for the reasons given. Science is the handwriting of the Creator upon all his works, and cannot be gainsaid. To frown upon it is nonsense. And as Phrenology is that branch of science which deals with the very highest department of Nature, viz: the human mind, it follows that a knowledge of its principles and teachings in connection with the study of the Bible, and in moral and religious living, is of indispensable advantage. It has opened up to the understandings of men views of Nature and Nature's God widely different from those entertained by their ancestors who were guided only by Revelation. The vast flood of reliable light it sheds upon man's moral condition and eternal destiny all should know.

These remarks are not designed to depreciate the value of the Bible as a sacred book. Far be it from us to do that. Our purpose is rather to kindly caution our readers about following after every ignorant or pretentious upstart in religious matters who, by taking up bits of Scripture, make their fad look plausible, and thereby mislead and hoodwink innocent persons, and even proselyte them from good and established churches. We rejoice to know that in the main there is a remarkable coincidence in the teachings of Scripture and Phrenology, especially when the former is reasonably explained. Yet there are evidently mistakes here and there in the language of the Bible, while we *know* that God made Phrenology; and where they conflict, it is up to the Bibliacists to correct their notions.

Fanaticism in false religions is amazing!—so much so that true and undefiled Christianity has scarcely any chance. About as much evil among mankind comes from the perversion of the Moral faculties as from that of the Propensities. And, knowing this, it is our bounden duty as editor and publisher of an influential journal to point out the fact. We should be, indeed, guilty of the great sin of omission, did the ERA not do so. Phrenology, as the science of God Almighty in the hands of men, MUST rectify the erroneous teachings now leading the young to waste their precious energies on baubles and foolishness in the name of religion!

Knowledge.

I remember, I remember
 The fir trees, dark and high;
 I used to think their slender tops
 Were close against the sky;
 It was a childish ignorance,
 But now 'tis little joy
 To know I'm farther off from heaven
 Than when I was a boy.—*Thomas Hood.*

IN MEMORY OF DEPARTED FRIENDS.

It is not customary for journals so widely read as the ERA to publish obituaries of local friends. But as five of our old stand-bys right at this place have died within a year, we vary in this case, and make a mere brief mention of them. The first three were "old squires," and for each of these a friend, who prefers not to have his name published, composed a pretty little poem which we are permitted to use. It is nice to have a little record of such events to which we can refer.

DAVID R. PHILIPS was born March 8, 1843, at Library, Pa.; and died December 29, 1913, at his new home on Pleasant Heights, in Steubenville, O.

ADIEU, DEAR FRIEND!

Adieu, dear friend! To lay thee low,
 To sever ties bound long ago,
 Is the decree of him above
 Who teaches Kindness, Truth and Love.
 Adieu, dear friend! I feel 'tis best—
 I would not call thee from thy rest,

THE PHRENOLOGICAL ERA.

Although Death's cold, unerring dart,
Stained with sorrow, pierced my heart.

Adieu, dear friend! With bowed head
I pay this tribute to the dead:
To those behind, among all men,
None ever had a truer friend.

Adieu, dear friend! But not for aye.
With Time's swift flight—mayhap to-day—
Perhaps it is the Master's will
That you and I be partners still.

(Columbus, O.) F. O. B.,

WILLIAM H. HOST was born March 22, 1839, at New Guilford, O.; and died April 17, 1914. He was out assessing on Friday, and not returning, was found by friends on Sunday in a field near Harvey Heaston's, about a mile from Conotton.

REST, SOLDIER FRIEND!

Rest, soldier friend! The strife is o'er:
The bugle call's from distant shore.
No more the sound of reveille—
"Come," saith the Lord, "abide with me."
'Mid Pittsburgh Landing's shot and shell,
On Stone River field, where thousands fell,
You faced the foe—saw not the guide,
While comrades dear fell at your side.
From battle-field to prison pen
Your valor shone—a radiant gem:
And to the end you gave your all—
You answered well your country's call.
Rest, soldier friend! Thy work well done!
The battle's over—the Master won!
And comrades, falling by the score,
Will meet again—FOREVER MORE!

(May 4, 1914.) F. O. B.

JOSEPH E. JOHNSTON was born on a farm in Monroe township, southeast of Bowerston, O., August 11, 1832; died at his home in Bowerston, August 4, 1914.

CITIZEN, SOLDIER, MAN.

'Twas oft-times said, in days of old,
As life goes out one's deeds unfold.
'Tis a pleasure, then, to know my friend
Journeyed honorably to the end.
Sinners sin and Christians pray,
(Alike both fear the fatal day).
Slow to praise, quick to scorn,

Few regard those left to mourn.
 Some, happiness to others bring
 (Too many their own praises sing);
 But to the ones who knew him best
 His acts shone brighter than the rest.
 He needs no praise—I'll merely say:
 His promise was as good as pay.
 Ever obliging, always fair,
 I know YOU KNOW he was "on the square."

F. O. B.

SAMUEL I. MACK was born at Belfast, Ireland, March 8, 1837; and died at his home in Bowerston, August 27, 1914. When about two years of age he came with his parents to Harrison county, O., in which he resided until his death.

BERNHARD BOWER was born June 16, 1835, near Bowers-ton, O.; and died at his home at New Hagerstown, O., October 11, 1914. Mr. Bower's grandfather was a pioneer at this place, having emigrated from Hagerstown, Md., in 1807; he built the first flouring-mill in all this country, which was started in the year 1812.

Phrenology.

Prof. J. Stoltbert, Kansas City, Mo.

The subject of Phrenology is one of the most interesting and profitable themes that the human mind can contemplate. It is the science of the mind, of which the brain is the organ. By the study of this science, we become acquainted with the various faculties of the mind, and benefited intellectually, socially, religiously, and financially. It is valuable to a man, as it helps him find the path to success. Many men are drifting, in a shiftless, aimless, useless way, through life, driven by the wind and tossed by the waves of circumstances into failure and obscurity, who might have made a great success, had they but consulted Phrenology.

While it is interesting to know something about History, Art, and Nature, it is of the greatest importance for one to be well acquainted with himself, and understand his faculties, powers and propensities. It would enable him to find out what he was adapted for, and to make a wise selection of a business in which he could succeed. Many a man is splurging around in the "slough of despond" because he made a fatal mistake in his youth by selecting a business for which he was not mentally adapted. And thus he is tormented with the thought of what he might have been. Phrenology is a young man's guiding-star which will lead him on to victory and success.

Why Not Like Milk?

In a number of cases where we have prescribed milk to clients, they reply that they don't like it, or that it nauseates them. The fact that they say they don't like it proves that they are not getting it; and yet their constitutions show that they need what it supplies. There is something wrong. What is it? This is a subject for study and investigation. We shall be under lasting obligations to any one who can point out the cause of the disrelish.

At the instigation of Prof. Wm. M. Betts, teacher at the place, the editor of the ERA gave a lecture at the Beaver Dam schoolhouse, near Tappan, Harrison county, O., Friday evening, Nov. 6th. Two hours were spent in explaining and demonstrating to a crowded house the principles and value of Phrenology. All paid rapt attention, and it was an enjoyable occasion. Prof. Betts is a rising young teacher of Ohio who will make his mark in the world. Would there were more of his ilk!

A CORRECT SCHOOL SYSTEM.**What About Our Common Schools of America?**

Have we any "common schools"? About all we hear of or see nowadays are "high schools" or "public schools." We once had common schools for the children. There was taught a "common education" which consisted of a rudimentary preparation for gaining knowledge for and by one's self. It comprised a drilling in the elementary letters and sounds; then words; spelling; pronunciation; and reading; then writing; arithmetic; geography; grammar; and sometimes some history, civil government and physiology. These branches are merely the foundation of an education,—the *tools*, as it were, with which to obtain learning. It is as if we put lamps before the eyes and a grindstone to the intellect to aid each one, in the darkness, to be intelligent and able to do business for himself. All the youth should be first *thoroughly* taught and trained in these fundamentals. The consensus of opinion, outside of those boosting present methods, is that this is not as well done as it used to be. When the people provided this kind of schools pure and simple, they were denominated common schools, because the teaching was given to all alike. This efficient primary or common education is

still needed; but *general* schooling should stop here.

And it seems to us that the balance of the problem ought not to be very hard to work out. That professedly-intelligent people should multiply, nullify, re-enact and amend school laws continually, fuss about the school system, and pile up more and more expense, with *no better results* than we see, is awful! Three old blind women with their knitting could do as well. Right plans of education should make schooling *cheaper* and more *beneficial*. What is needed?

It should now be decided for every boy and girl what his or her line of occupation is to be, and then they should have *special* education in those lines, in normal schools, or let the high schools adapt themselves to this need. We dislike the term "high school;" normal is a better name. In the normal schools, let there be courses of study arranged, and only those branches required to be studied that will prepare the student for his chosen object. If a boy is to be a farmer, no need for him to study Higher Mathematics, Law and Greek; if one is to be a physician, no need that he study Algebra, Oratory and Ancient History; if a girl decides to become a primary teacher, what need that she be compelled to waste a lot of valuable time and energy on Trigonometry, Latin or Literature preparing to graduate!

Away with the grades, and damnable superfluities, and impositions on human nature and dad's pocket-book! Two sets of schools are all we need at public support in any country. And every one will be educated *naturally* and *successfully*; and when they graduate from the school work, they are then prepared to step over into paying employment that they will enjoy. We need not amplify. This is too plain to need it.

In making the choice, there is here seen a great need for the phrenologist; yet it can be done without. And there ought to be a reliable physician to decide upon the health conditions of all students for this once. By having an advisory board in every locality to assist in deciding the course to pursue on entering these normal schools, and then an employment bureau to provide positions for the graduates as they come out, a saving of time, health, expense and trouble would be made; and the system of education would never need to be changed. The vocational guidance problem would also be satisfactorily solved.

POSTAL SAVINGS.

Great Gains Shown Since the European War.

The war in Europe is proving a big boon to postal savings in this country. From the very day hostilities opened across the seas postal-savings receipts began to increase by leaps and bounds and withdrawals fell off, a result quite contrary to the predictions of many well-informed persons who, in their imagination, saw lines of feverish depositors at post-office pay-windows anxious to again return their savings to the boot-leg and body-belt depositories whence they came before intrusted to Uncle Sam. But the forecasters failed to reckon on the absolute confidence of the American citizen, regardless of the flag that first met his eyes, in the ability and purpose of the Government to carry out its obligations, not only among the nations of the earth, but with the humblest citizen of our land.

The growth of postal savings has been steady. On July 1, approximately \$43,000,000 stood to the credit of about 388,000 depositors. Since then, over \$10,000,000 deposits have been added. Scores of offices in all parts of the country have done more business since the war than before. The large cities show wonderful gains. Thousands of foreigners, who formerly sent their savings abroad, now leave their money here, which greatly helps to keep money in circulation.

The unexpected increase has not only added greatly to the general administrative duties of the system, but brought up many new problems which have called for the careful personal consideration of Postmaster-General Burleson, and Governor Dockery, Third Assistant Postmaster-General. But their task has been lightened somewhat by the promptness of depository banks in furnishing additional security to meet the abnormal deposits. A number of the very largest banks in the country, which have heretofore declined to qualify as depositories for postal savings funds, are now among the eager applicants for them.

Wrong doing will lead to the quicksand path of dishonor and despair.

To hate is the worst waste that can possibly enter the human soul.

PLAY YOUR PART WELL.—Life is all a passing play. The poor actor must stay in the background, or behind the scenes. The good actor comes to the front and carries off the cash and the glory. Every actor on the world's busy stage must take a chance. It is the man who stands in on all the elements of success that is worth while.

JUST OUT

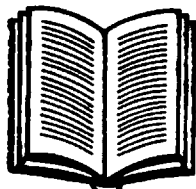
A New and Natural System
of.....

The Temperaments * * * *

BY M. TOPE, BOWERSTON, OHIO.

The Best Small Book of the Age
For the Home and School

When a man writes a book, he expects to sell it to the public. To do this, he must tell the public about it. He must create a demand for it. Is it worthy? Of course *he* thinks so. Every one is "stuck" on his own work. So he must get the judgment of others. If he has had a good purpose, and carried that purpose out in preparing the book and can convince people of its value, they will buy it.



Testimonials from others pronounce this book highly useful and commendable. Then "nuf ced." We ask you to buy a copy. Only **25 CENTS**. Eleven short chapters, with more information than many works ten times its size. It explains the old and new systems of Temperaments, and teaches you to tell the temperament of any one, and hence much of his character. Order a copy at once, and find what your own is. Address the author as above.

Many Commend Our New Book.

Doctors, Editors and Others Endorse "the New and Natural System of the Temperaments."

Your valuable book on the Temperaments received a few days ago. Please accept my sincere thanks for same. I have already read and studied the work over several times. I find it very interesting, instructive and valuable. I am sure it is much in advance of any of the old systems of explaining the Temperaments.—MRS. W. THAYER, Lake Placid, N. Y.

Prof. M. Tope is to be complimented on his new book of Temperaments. This, as in all other of his works, shows that he loves truth and simplicity of this profound doctrine of Phrenology. His method of teaching is that of a real teacher who inspires and imparts, and gives you a love for the truth.—REV. DR. L. M. NESMITH, Custer, O., July 9, '14.

Prof. Tope has turned out another new book. It is entitled "A New and Natural System of the Temperaments," at 25 cents a copy. He claims a big advance step in the science of human nature, and we guess he is right. The work is nicely illustrated and printed, and treats of character, health, education, vocations, etc., in a way for the common reader. It should be in every household library.—*Bowers-ton Cor. to Cadiz Republican.*

I have received your book. It is good. Have read it and laid it up among the archives for study in future.—HON. L. H. SCOTT, Cadiz, O., July 20; Representative to General Assembly from Harrison county.

We received copy of "A New and Natural System of the Temperaments" applied in the study of Character, Health, &c., and read it very carefully. Having read it by chapters in the Era, we had a general knowledge of its contents and character, but when we had it all in one, we read it more carefully and studied it somewhat. We endorse it unqualifiedly, and would recommend it to any one interested in knowing human character and character-reading.—WILLIAM T. PERRY, Probate Judge, Cadiz, O., July 10, 1914.

I want to briefly say that your book,—Temperaments,—is the acme of scientific and philosophical simplicity, brevity, and fullness of the primary fundamental principles of substantial humanity as a basis for Phrenological teachings. I congratulate you! Your book is worthy of study by everybody.—REV. W. H. BUCHANAN, Sherodsville, O.

The pamphlet on the Temperaments was duly received, and greatly appreciated. I read it through the day it came, and I have read it twice since, and have lent it to a friend to read, and intend to keep it for study and reference for the future. I am sure it will be appreciated by every one who gives any thought to the science of human life. I regard your classification and description of the Temperaments as well nigh perfect, and couched in language easy to understand and deeply interesting.—HON. W. B. HEARN, Cadiz, O. (Mr. Hearn was for years editor of THE CADIZ REPUBLICAN.)

Bowerston, O., July 7, 1914.

To Whom This May Go, Greeting:

I have read Prof. M. Tope's New System in the classification of the Temperaments, and find his treatment of the subject very interesting and instructive. A knowledge of the Temperaments cannot help being of much practical use to all who may obtain such instruction. "Temperament" is a term which has been employed in Physiology ever since the time of Galen to designate certain physical and mental characteristics presented by different individuals. Among the American people, however, there are only a few of the Primary Temperaments to be seen. They merge so gradually into one another that it is, in many instances, difficult to decide positively to which variety any special case belongs.

Very Truly, J. W. GORDON, M. D., M. E.

Prof. Tope's New Book.

Prof. M. Tope, editor and publisher of The Phrenological Era, is author of a new book that will be of interest to those who have given attention to Phrenology and allied subjects, and will have value for all who read it. It is one of his series of Lessons in Human Science. Its title is "A New and Natural System of the Temperaments," and its principles can be applied in the study of character, health, education, occupation, etc. It is designed for the common reader as well as for students and schools. Its excellence of material and moderate price commend it to all. It can be had for 25 cents by addressing M. Tope, Bowerston, Ohio.—*The Uhrichsville Chronicle.*

We have a copy of the new book on "Temperaments," by Prof. Tope of this place, and it contains eleven lessons in the science of human nature. It explains the subject in an interesting manner, applying it to health, education, and especially to occupations. Price, 25c. It is a credit to the author, who has become an authority in his line of science. We advise all readers to secure a copy.—*Bowerston Cor. to Cadiz (Harrison Co., O.) Democrat-Sentinel.*

ATTEND THE
Special Fall Session, 1914.

THE
Tope School of Phrenology

(Incorporated under the laws of the State of Ohio,)

WILL OPEN A SPECIAL SESSION

Monday, October 5th, 1914,
AND CONTINUE FOR SIX WEEKS.

In this course of instruction it is proposed to teach SELF-KNOWLEDGE, physical and mental,—the most valuable of all knowledge; And HOW TO READ CHARACTER by the sciences of Phrenology, Physiology and Physiognomy; then How to APPLY this information in the important matters of Education, Health, Vocational Guidance, Marriage, and Morals. To such as may desire to become professional lecturers or examiners, or both, this is an opportunity of a lifetime, as it is intended to give special attention to *Methods of Lecturing, Examining, and Advising*. Old phrenologists and graduates of other schools will profit by taking up review work and gaining new ideas here.

Let the friends of Phrenology encourage young men and women to adopt this profession, and also encourage those who expect to preach, teach, practice law, keep store, or follow any ordinary business, to avail themselves of the aid this science gives in every department of life and duty. The good of Phrenology ought to be enjoyed by all, and there is need of 100 well-instructed *professional men and ladies* of this science in Ohio to where there is now 1. Vocational training in the schools need them. Stricter concern in marriage demands them. In short, the normal progress of our country requires them. And the harvest is ripe for their remunerative labors.

Terms.—Only \$25 for tuition. About \$10 for books. Those from a distance will be accommodated with pleasant rooms and board at cheapest rates. All passing a creditable examination will be awarded diplomas, a point of importance, when our School is chartered under the laws of the State.

For full particulars, *apply early*. Make up your mind to COME! Address the Secretary, M. TOPE, Bowerston, Ohio, and every courtesy will be accorded you.

DEATH A BLESSING.—It is impossible that anything so natural, so necessary, and so universal as death should ever have been designed by Providence as an evil to mankind.—
DEAN SWIFT.

Echo from Custar, O.

From what I have seen, your charts are in the lead, and you certainly do take an interest in the science. You are not satisfied to be part right, but have sifted it down to a fine point. Things are moving along at Custar, and they would like for you to return and give them another chance. They did not know what it meant when it was first announced. You opened their eyes at the Christian church. If you were to come again, the building would not hold them.

My work is running from \$30 to \$100 per day. I am winning every day in my practice as a physician.

Fraternally, (Dr.) L. M. NESMITH.

Poor old "Pastah Russell" is to be pitied. He is still chawing away at his "millennial dawn" predictions, to secure \$100 a month for his divorced wife. Except a few dupes who still listen to his slick lies, he has come to be a "laughing-stock" on the face of the earth.

Mrs. W. Thayer, P.Sc. D., graduate of the Tope School of Phrenology, has been giving lectures at her own home town of Lewis, N. Y., and making character readings, both public and private. She is very much encouraged. She says she relied wholly on Phrenology and the method of character reading as taught by this School. That is a noble start. Congratulations!

INDIA'S HELPING HAND for the Sufferer:

Haridasar's Herbal Pain Balm.

A marvellously effective and purely herbal preparation. Only the best herbs of great therapeutic value from the Himalayan mountains and Dravidian plains used. Dozen pots, \$3.00; post free.

CURES: Rheumatism, Backache, Chest Pains, Colds and Aches.

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CURES: Paralysis, Cramps, Nervous Pains and Disorders, &c.

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25 Name and Address Cards neatly printed.—

BIG MAIL PAPER three months,—all for only 10c postpaid.
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About Diplomas.

No more Certificates of Scholarship will be issued by the Tope School of Phrenology, as heretofore, on completing the Primary Course of Lessons. We are arranging to have a fine, new Diploma printed for all of our graduates. By a ruling of the Board, past graduates who desire to take out the new Diploma, may do so, by paying the sum of \$3.00. Several have already written that they will do so. Address the secretary, M. Tope, Bowerston, O.

Herbert Spencer says: "Whosoever calmly considers the question cannot long resist the conviction that different parts of the cerebrum must in some way or other subserve different kinds of mental action."

Localization of the function is the law of all organization whatever, and it would be marvellous were there here an exception. Halleck, Roark & Co. to the contrary notwithstanding.

If a man wishes to know practically what he is made up of, if a man wishes a knowledge of human nature for practical definite purposes, there is no system which will aid him in acquiring that knowledge like the system of Phrenology.
—REV. H. W. BEECHER.

Dr. Samuel Solly, lecturer on Anatomy and Physiology in St. Thomas Hospital, London, says: "I do not see Phrenology as otherwise than rational, and perfectly consistent with all that is known of the functions of the nervous system."

My Dear Mr. Tope: I am in receipt of your delineation from the photograph which I sent you, and am sure that you have, in the main, made a very accurate reading.—E. D. BISTLINE, *Newport, Pa.*

Mr. B. has since finished our complete Course in Phrenology, and can now read photos himself.

By the *Lemhi Herald*, of Idaho, we see that our old friends, Hon. John E. Rees was elected County Attorney, and Hon. E. W. Whitcomb as State Senator. These were the men who came nearly passing a bill in that State to have Phrenology in the schools; and we may now look for a revival of that effort.

Method in His Teaching.

Agassiz, as a Preceptor, Had His Own Way of Doing Things, and He Got Results.

A student enrolled in Agassiz's class. For several days Agassiz paid no attention to him whatever. At length, tired of standing around idle, the student asked Agassiz to give him something to do. Agassiz's reply was to hand him a herring and to say, "study this." The student was bewildered, but set about "studying" it. The next day Agassiz asked him what he had learned about that herring. The student replied that it had two eyes, so many fins, and such and such markings.

"No, no!" Agassiz cried. "Study it more. Those things are not important."

The next day and the next the experience was repeated. The fourth day Agassiz again demanded information about the now rotting specimen. In a desperate attempt at humor the student replied, "Well, it's the same on both sides."

"That's it!" shouted Agassiz. "That's it! A starfish isn't the same on both sides, an oyster isn't, thousands of specimens of the sea are not. When you find one that is, you've found a starting-point in a new stage in the evolution of life."

Obviously, that student learned more from that one lesson about the scientific method of study than he would have learned in a year's reading and lectures. The text-books would have taught him the facts; Agassiz taught him the method of learning all facts.—*World's Work*.

A surgeon of Philadelphia operated on a boy's head for badness. An exchange says that is not where his father did his operation for bad boys. And we wonder if the old way is not the best.

The mother who takes enough pains to teach and interest her children in domestic knowledge will win their lifelong gratitude,—especially the daughters. And whether these daughters marry or do not marry, what they have learned of housekeeping will never come amiss. One great reason why the young flock to the towns and cities is, that parents depend on the schools too much, and allow home work to be distasteful because of a lack of proper interest and knowledge of how to do it.

Agriculture is the foundation of all industries, and animal raising is its chief corner-stone.

13,188,821,772 cigarettes were used in U. S. in 1912.

Recognizes Phrenology.

Scarcely any of the old psychologists recognize Phrenology. Bowne, Halleck, and Roark, have very unkind words for this superior science, and the stuff they have in their books proves them narrow-minded, to say the least. Prof. Wm. James is the fairest and most common-sensed psychologist of the old school. In a manner, he recognizes phrenological principles:

"The possession of such a faculty of attention (Continuity, or Persistence) is unquestionably a great boon. Those who have it can work more rapidly and with less nervous wear and tear. I am inclined to think that no one who is without it naturally can by any amount of drill or discipline attain it in a very high degree. Its amount is probably a fixed characteristic in the individual."

While he recognizes the science, the reader must not get the idea from the quotation that this faculty cannot be cultivated. The old psychology is absurd in not teaching the plurality of the mental faculties, and worthless because it fails to give any *laws of mind for improvement*.

Phrenology on a Beneficial Basis.

It has ever been the purpose of the editor to keep Phrenology clean, and worthy of consideration by the intelligent. It is a science. It is a DEMONSTRABLE science. It is the most USEFUL science God ever gave to man. But it has too often been made much of a joke in one way or another. Certain "professors" have rambled about feeling "bumps" at a cent a bump, or less,—and have done Phrenology an incalculable harm. These ramblers generally have plenty of "brass," and little knowledge, and the price they ask is too cheap for the work to be good; and it does not say much for the brains of those operated upon. The public needs to be constantly reminded that some "professors" of Phrenology no more represent the true science than the cheap pill quack represents the real medical profession.

Prof. M. Tope: Dear friend and moral educator,—I am delighted with the common-sense, upward and forward progress of the Phrenological Era. It certainly will start men and women on a more normal and cleaner mode of thinking for themselves.—C. J. LARSON, Ontario, Ore.

How It Ends.

This is the road Ambition plies
 For him who lives for self alone;
 Beneath the clouds great miseries rise—
 Commercial greed we most bemoan.

What profit hath the constant grind
 In search of Wealth's enchanted throne?
 Alas! too oft for e'er we find
 When journies end we are alone.

While health we left along the way
 And friends forgotten in the pace,
 Which we regret in later day—
 At end of life's commercial chase.

—F. V. TOWNSEND, *Columbus, O.*

Think Before Speaking.

The greatest fortune that a man can own
 Is a well-formed skull on a good backbone.

They protect his brain and all his nerves,
 And while he can eat his life preserves.

While always the brain is the seat of life,
 We must have a pantry and a wife.

To adjust a subluxed character,
 You should have a good chiropractor.

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One should sleep alone. Then the body is equally warm on all sides. To sleep next to another person, the body is unduly warmed on one side, while it is exposed on the other side, which slightly deranges the action of the entire nervous system.—*Exchange.*

It is very common for phrenologists to use "faculty" as a synonym for "organ." It is not a serious mistake, for the meaning is obvious. Still, it is far better to limit the word "faculty" to the power of the mind that performs its function by means of the part of the brain that is rightly denominated its "organ."

Religion Defined.

The word religion is from the Latin words *re*, again; and *ligare*, to bind; therefore, religion is to bind man again to God.—*The Flaming Sword*.

I believe religion is just plain common sense.—*A reader*.

Religion, in a comprehensive sense, includes a belief in the being and perfection of God, in the revelation of his will to man, and in man's obligation to obey his commands. Any system of faith and worship may be termed religion, including the faith of Mohammedan, pagan and Indian, as well as the many so-called "Christian" beliefs. The Mohammedan's belief is contained in the Koran, etc. The religious belief of the Indian was in the "happy hunting ground," where he expected to hunt to his heart's content. Etc.—*The Burning Bush*.

Dr. Chas. B. Davenport, director of the Eugenics Record office at Cold Springs Harbor, L. I., N. Y., has gathered the family record for three generations of 1,400 persons, with a view to improve the baby crop in the United States. He bewails the nonproductiveness of Americans, and points out the danger of foreign blood ruining our civilization, as the slaves imported to Rome were a true cause of her downfall."

All character students have one father, Aristotle, a Greek who lived 2,000 years ago, and studied forms of life, human character, and the resemblance between men and animals. Lavater is the next name of any importance. He preceded Gall fifteen years, but we do not claim for him scientific merit; he placed less emphasis on the form of the skull and a great deal on expression. Gall was the great discoverer of the plurality of the cerebral organs, and diversity of mental functions.—*From a lecture by J. Lionel Tayler*.

NOT SELF-MADE.—"He is a self-made man, is he not?" "Yes, except for the alterations made by his wife and her mother."

The science of living consists in not being a dead one.

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Received Chart and Reading yesterday, and I can't thank you enough for it, as it explained my character up-to-the-minute.

PETER WOLF, Clifford, Ontario, Canada,
June 30, 1914.

PREACHERS AS PHRENOLOGISTS.

Clergymen in the Main Have a Peculiar Liking for Phrenology.

We have quite a number of ministers of the Gospel as subscribers, and four hold diplomas from our School. Horace Mann said: "Phrenology is the handmaid of Christianity." Phrenologists who have any credit for worthiness are generally made welcome to speak and lecture in churches. Prof. Sizer gave many of his courses of lectures in churches on invitations from ministers. And no wonder. Phrenology not only gives an insight into character, but its tendency is so moral and elevating it is not surprising that preachers embrace it as an aid to their work. Indeed, every phrenological lecture, dealing as it should with a practical knowledge of some phase of human nature, is suitable to be held in churches every where.

There was no more enthusiastic phrenologist in this country than that great preacher, the Rev. Henry Ward Beecher. He once said that "to a knowledge of Phrenology he attributed most of his success in life, as it enabled him to know every one with whom he came in contact, and, knowing them, he knew how to deal with them."

The president of the Ohio Phrenological Society is a minister of ripe years and profound learning, the Rev. Dr. S. A. Corl, of Navarre, O. The Rev. W. A. Hevlow, of New Philadelphia, O., is also another minister who earnestly espouses the cause of this science, being a trustee of said Society, and of the Tope School of Phrenology.

There is a fine chance for young and aspiring ministers to enhance their usefulness in their noble calling by becoming posted on the principles and applications of this branch of human knowledge. And by understanding the elements of human nature,—the animal tendencies, social affections, intellects, and moral sentiments, and, with it all, the very main-springs of all man's "easily-besetting sins," they are prepared to apply intelligently the admonitions and injunctions of Scripture to the needy parts, and do it in a way that the remedies will take effect. They can handle the subject in a popular manner, not shooting over the heads of the people, and they can inculcate the truths and benefits of the science in every-day life.



This is a Phrenological Map for our new diploma—copied from the very best one we could find,—according to our notion. The cut was made by the Bucher Engraver Co., of Columbus, O., and it is fine. The map needs some revision. It should be about an eighth of an inch fuller at the crown; Combativeness extends too far down; and Conjugal Love should set horizontally, instead of up and down.

We only know the mind through the body, or through its manifestations; and that being so, it is impossible to study Psychology soundly, unless you study it in relation to the body.

Answers to Questions.

1.—Perversion means that a faculty is misused. But a weak faculty cannot be said to be perverted.

2.—Firmness is on the median line in the back tophead, while Self Esteem is below it, right in the crown, or where the head slopes off downward. Each is about $\frac{3}{4}$ -inch wide, and $1\frac{1}{2}$ inch long. When strong or excessive, they fill up and round off the head at these points,—i. e.—have a convex surface.

3.—Yes; Self Esteem and Self-reliance are functions of the same faculty.

4.—In Lesson III, the answer is: Seven degrees. There are more, and really as many as there are different persons, but for classification for all practical purposes, seven degrees are enough.

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The Ohio Farmer, published weekly by the Lawrence Publishing Co., Cleveland, O., in date of Oct. 17, contained an illustrated write-up of Prof. John L. Buchanan, the noted horseman and farmers' institute lecturer, of Sherodsville, R-1, Carroll county, O. It shows the picture of his large, new barn, lately built, and of several of his high-blood horses. John has come out by hard study and perseverance, and when we remember that he was once a pupil of ours in the public school, it sort 'o makes a twinge of pride and pleasure creep over our crown.

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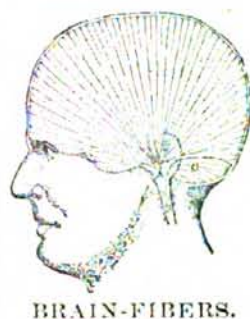
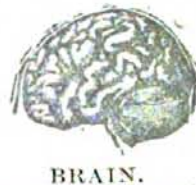
December.

M. TOPE, EDITOR.



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INTRODUCTION.

Judging from the attention it gets, Health must be an awful thing! When we consider the millions of health journals published, the billions of almanacs and books on the subject, the lectures delivered, the tons of pills and powders and bottles of stuff sold, and the innumerable number of doctors administering to the human race, we are moved to say it is *worse* than awful! But there is no call for so much ill health,—so much suffering, and so much expense. There are really only a few health laws to be observed, to keep well and hearty all the time. And if these were simply OBSERVED, few would be sick. But things have got into such shape that people carelessly sacrifice health for everything else. And one is compelled to talk strongly, if he expects to be heard at all. If you, reader, have been endowed with even a fair constitution, it is your very own fault if you are ailing now, or need a physician this winter.

HOW TO AVOID COLDS.

I never have a cold, winter nor summer. I avoid all the miserable feelings, the waste of time, the taking medicine, and the expense of it all. Instead of feeling bad, I feel good. And you can do the same, if you will.

Colds cause fevers, consumption, catarrhs, and other maladies. And they are not only troublesome to one's self,

but they annoy others. We owe it to our friends to keep ourselves well that we do not impose on them with our grunting and conghing, and, when bad sick, by obliging them to wait on us. It is at once both a sin and a crime to be sick. Resolve at this moment that from now on you will try to keep from being a sinner and a criminal.

The rules I follow are these: 1, Keep your feet warm, and dry, and clean. Many colds come through the feet. Be careful of the feet. 2. Keep your stomach in good order, and bowels regular. (No need to be constipated, nor of taking physic. I *never* take physic.) 3, Breathe through your nose, and keep your mouth shut. (The latter is good advice for more reasons than one.) 4, Be sure to take some physical exercise every day, Sunday included. In walking and working, it is all right to breathe through the mouth when the temperature is above 40 degrees. But when cold and frosty, don't flop your mouth open to gabble, nor for anything else,—especially when going home from church or any warm room. 5, Don't stand out and get chilled. And 6, Don't sleep nor sit where there is a draft of air. That's all.

A Law of Mind.

Furnishing each faculty with its natural stimulus or food, or a still better word, counterpart, as it were, provokes its spontaneous action and gives *interest*, ATTENTION and DISCIPLINE, which is the chief end of all education. Let the teacher or parent furnish the proper objects, direct attention to the proper objects, and properly instruct *about* the proper objects, and there will be RESULTS. And all theories and methods conflicting with this law of mind ought by right to be repealed. *Parents and teachers should be required to learn this law as they do a fundamental rule of Arithmetic. Phrenologists ought to be ashamed if they can't explain it and teach it to their patrons.*

Prepare for Our School.

A MUCH-NEEDED INSTITUTION IN THIS PART OF THE COUNTRY.

A number have written that they want to attend the Tope School of Phrenology at Bowerston, O. We are glad to hear it. As already announced, a regular Class Session

will be opened the first Monday of July, 1915, and another the first Monday of September. Begin now to prepare for these terms. A little money saved every week will pay the bills, which are by no means exorbitant. We will make all arrangements for you, if you'll write us in time.

By the first date, we expect to have a nice, large, new room added to our present office for a recitation department. Here we will have our maps, drawings, blackboards, busts, skulls,—everything, in fact, necessary to make up a grand equipment for teaching and practicing the noble science.

Meanwhile, we ask all our friends to talk our work up, and interest the people generally. Speak of the value of Phrenology, and our School. Also say something about the Phrenological Era, and, if possible (and why not possible?), send in a new subscriber now and then. Help us to make Bowerston a great scientific center, and the School of Phrenology here a blessing to coming generations. We need help financially to widen out as we need to do, and all who help us in getting patrons will not only do us a favor, but help our science along, help our community, and probably help most of all those they induce to learn the science.

Persons at Dennison and Uhrichsville, Scio, and other near-by towns, can easily come here and take lessons daily, and return, and thus gain a practical knowledge of life and its affairs which surpasses that gained by spending years in college. It will pay you to think about this. We are in earnest, and invite you to kindly think it over. With best regards, we are

Sincerely,

M. TOPE.

END OF VOLUME X.

A PERSONAL APPEAL TO READERS.

With this number THE PHRENOLOGICAL ERA completes its tenth year of existence. Much has been accomplished since it started. But we have only begun. We expect to go steadily forward into the next year, with the world for our field, and the betterment of humanity our object.

In the past, certain business principles have been maintained, and the editorial management has been such, that this journal has come to be recognized as a publication that has an individuality.

We have held nine conventions; taken out two incorporation papers,—one for the Ohio Phrenological Society, the other for the Tope School of Phrenology; we have transformed fun-making into recommendations of the science; we have taught and graduated dozens of students; we have delivered many lectures; and made many more professional examinations. We have plans and arrangements made that, if every thing goes well, by next spring a new and larger office and recitation room will be added; and then we shall give steady employment to some other good printer, at our present office, and devote our entire time to Phrenology. These are accomplishments not to boast of, but to take some congratulation from, and it is surely something for the citizens of our town and county to respect.

While we are always ready for suggestions and advice, we reserve the right now, as we always have done, to work out our own plans. And with our limited means, both financially and in working help, we congratulate ourselves that we have succeeded so well. Had we listened to the dictations of some others, we are almost certain there would not have been any Phrenological Era here to-day, and we are quite sure that we could not have done the good which we know it has done.

Mistakes we make, of course. We do not profess to know it all. But we wish to disseminate what we do know. Our main purpose is: To popularize a knowledge of Phrenology; to try to get the intelligent people of the world to realize what grand truths and teachings there are in this science; and then to apply its principles in the practical affairs of life—in education, religion, social conduct, vocations, and government. We can only use one pen and one tongue at a time, but sometimes we wish we had a hundred of each to turn on mankind to help them see the uncrowded path to true happiness. And we are not cranky either.

But while we do this, there are also errors to rectify and repudiate. Many things go wrong in the great human family. To an independent investigator and thinker of our age—57 years—with the Bible in one hand and the tri-rule of science in the other, we see with painful emotions false the-

ories and false practices being acted upon. And, painful as the duty is, the only course for any one not a sulking coward to pursue is to cry out against them. If a neighbor's house were on fire, it would be a mighty mean enemy if he would not raise an alarm. We know that if we go to sea in a rotten ship, we shall sink. And if we see our fellow-men, especially the boys and girls, riding through life on the boats of thoughtless notions of health, rotten religious doctrines, haphazard choices of labor, etc., *dangerously steered by unprincipled or ignorant, but conceited, mariners*, that are sure to dash them against the rocks of danger and disaster,—what kind of a wretch would we be, did we not do our best to warn them and point out a safer way! Such is our bounden duty, regardless of what others say.

Ever since Solon, the grand old Grecian sage, inscribed the immortal epigram "Know Thyself," on the splendid temple at Delphi, the world has struggled as never before toward a solution of the fundamental problems of human existence. "Why? Whence? And Whither?" have agitated the leading minds of all ages since. And we find the answer, clearer than anywhere else, and so satisfactory as to relieve any anxious mind upon this point, in the hitherto oft-derided, but truly God-given science, espoused by this journal. Jesus Christ was scorned and ridiculed, and it is not strange that this science has been treated with the same kind of calumny and abuse.

Phrenology is the great science of mind,—the central point around which revolves the whole circle of the sciences. It is the demonstrable basis of mental philosophy, and the key to universal knowledge. It unfolds the relation of mind and its physical instrumentalities; shows how the diversities of human character and capacity are related to the laws of the universe; harmonizes the human being with the Divine,—thus seeking to explain and "justify the ways of God to mankind."

Those who think well of our teachings are cordially invited to join us in making the truth known as widely as possible. Indeed, we beg of each reader to weigh more earnestly the possible benefits the influence of this science will work

upon the well being of society; and kindly assist us in trying to leave the world something the better for having lived in it.

To Our Patrons and Friends.

We feel that our patrons and friends deserve a vote of hearty thanks from us for what they have done in behalf of Phrenology. Not a few have sent in subscriptions, others have bought extra copies of the Era to mail as propaganda to teachers and others, some have sent us photos of friends to be delineated, quite a number have been taking correspondence courses of lessons, a large number have bought our books and recommended them, and many have written us encouraging words apparently as jubilant over our success as ourself. We simply arise up from our desk and make a bow about three feet long, and thank you *good* friends, one and all, for your kindness, interest, sympathy and encouragement. May the Lord in Heaven bless you!

We desire to thank the editors of all the papers and journals that exchange with us, and that have in any way favored our work and science. We owe some such a debt of gratefulness that it *never* can be paid. The only way we can suggest for you to feel repaid is to think that perhaps in helping along a good thing you may thereby do good to some poor soul that will deign to call you blessed.

Friends, all, bear ever in mind that in promulgating a practical and helpful knowledge of human science, *we are not selfish*; that we think of all who help; and that your favors are greatly appreciated. Accept our sincerest and best regards. A merry Christmas, and a happy New Year!

The more faith one has in good, the nearer he will live to God, and the more confidence he will have in his own force of being.

The chief causes of crime are said to be: Intemperance, Bad Associations, Heredity, and Ignorance.

I live in a good farming country, and the children around here attend common school and learn the duties of home and farm. To have duties to perform that require manual labor between school hours is the surest and healthiest way of acquiring a substantial education.—*A Children's Friend*. [Correct idea!—Ed]

Queries of Scientists Answered.

By J. A. Fowler.

[Paper read before the September meeting of THE AMERICAN INSTITUTE OF PHRENOLOGY, New York City, 1914.]

We have been asked to correlate several points on the modern advancement made in Mental Science during the past quarter of a century, and several problems have come up for debate as to whether an approximate relation exists between the conformation of the skull and the known mental developments of men and animals, and whether the discovery of the centers for voluntary movements and conscious sensations in the cerebrum demonstrates any new theories concerning the older discoveries of Gall and Spurzheim.

In answering this we will refer our investigators to the prophecy of Alexander Ecker, as follows:

"If, however, as we think is undoubtedly true, definite portions of the cerebral cortex subserve definite intellectual processes, there is a possibility that we may some day attain a complete organology of the brain surface, a science of the localization of the cerebral functions. Such a science that is a knowledge of the psychological organs of the brain in all their relations is certainly one of the most important problems for the Anatomy and Physiology of the next century, the solution of which will work no small transformation in Psychology."

These words were written over twenty-five years ago in his valuable work on "*The Cerebral Convulsions of Man*," and his prophecy is being fulfilled to-day through the continued scientific discoveries that are looming up in the horizon of man's mental topography in no uncertain way.

We have been further asked, What will be gained by the study of functional topography on physiological grounds? We reply that the physiological correlative of a psychological manifestation will be established, as well as the outward and visible signs of our mental faculties with their physical expression; the movements which correspond to certain emotions and desires; the excitement of muscles and limbs which are called into action by applying the stimulus of galvanic currents on definite regions of the cortex,—these, we say, will enable us to ascertain and prove that certain muscular movements and elements of the mind depend upon definite

areas of the brain.

Again, we are asked if the physiological proofs that the old and new methods of investigation are being worked with the above view are shown in the works of modern scientists. In answer to this query, we refer our questioner to the works of Fritsch and Hitzig in Germany, and Prof. Ferrier in England, as these writers have found and explained that the stimulation of various circumscribed areas on the surface of the convolutions (which until lately was believed to be insensible to irritation) is followed uniformly by movements of particular limbs; for instance, if a mild current of electricity is applied to various parts such as the trunk, legs, arms, hands, facial muscles, tongue and eyes, it gives rise to definite movements. Dr. Ferrier has by patient inquiry discovered the various areas which he holds to be centers from which in the phenomena of voluntary movements, influences pass to special groups of muscles, and he has continued his investigations in the direction of destroying these centers and has found that destruction of the centers is followed by paralysis of the muscles which they dominate.

He further says that perceptive centers limited in area and topographically distinct from one another exist in the cortex of the cerebral hemispheres.

On examining Dr. Ferrier's works on the "Functions of the Brain," etc., we find much to support Dr. Gall's theories. He says:

"We have, therefore, *many grounds* for believing that the frontal lobes, the cortical centers for the head and ocular movements, with their associated sensory centers, form the sub-strata of those physical processes which lie at the foundation of the higher intellectual operations."

That is what Dr. Gall, the anatomist, claimed, and what he began to teach in 1796, over a century ago.

Dr. Gall further explained interesting views concerning his belief in the topography of the cerebral cortex, as follows:

"There are centers for special forms of sensation and ideation, and centers for special motor activities and acquisitions in response to, and in association with, the activities of sensory centers, and those, in their respective cohesions, actions and inter-actions, form the sub-strata of mental operations."

If the above communication can be proven to be true by our phrenological,—or, if you prefer the term “psychological investigations,”—then we have the opening of a wide range of evidence from experience and observation. There can be little doubt that a relatively high development of the visual centers will be associated with faculties in the domain of visual sensation and ideation, and similarly in the case of the centers for hearing, touch, and the other sensory faculties. So it is probable that a high development of special cortical motor centers will be found associated with special motor capabilities and powers of acquisition.

Intelligence and mental power, as a whole, will, however, largely depend on the relative balance or development of one part as compared with another. What are we to understand by this other than that *the various psychological functions possess separate physiological organs?*

For the benefit of doubters, we will examine some of the researches of modern physiologists which have been directed toward definite distinct areas for motion and sensation through experiments made on the brains of animals. These have been done, first, by exciting a definite portion of the brain by means of electricity; second, by watching the movements which have followed; and third, by destructive lesions and observing the loss of movement.

THE GUSTATORY CENTER.

One of the earliest localizations of the brain which physiologists have agreed upon is, the Gustatory Center, which gives a mental craving for food. This is naturally supposed to exist only as an impulse in the alimentary organs and the nerves of the tongue and stomach, and not as a cerebral manifestation at all. Researches, however, prove not only that there is an alliance between mind and body, but also the fact that nerve-centers are the condition for the manifestation of thought, and that physiological functions require separate physiological organs.

From 1819 to 1824 this faculty, or brain center, was called the Gustatory Center, and was recognized by Dr. Cook of London, Dr. Hoppe of Copenhagen, and George Combe of Edinburgh. They all located the center in the lower sec-

ond temporal sphenoidal convolution, towards the lower extremity from where the muscles of the tongue, cheek and jaw are affected. All three physicians demonstrated this center separately, without a knowledge of what the others had done. Electrical irritation of this center in animals causes movements of the lips, tongue, cheeks, pouches and jaw, which are physical demonstrations of an excited gustatory sensation, and have been proved by experiments which coincide with observations made on the same center, and called the organ of Alimentiveness. It is this center that Dr. Ferrier, in his "Functions of the Brain," page 321, says:

"We have reasonable ground for concluding that the gustatory centers are situated in the lower extremity of the temporo-sphenoidal lobes, in close relation with those of smell, with the olfactory bulbs and tracts which are very large in dogs, cats and rabbits."

Again, we have proof of the localization theory in the Speech Center, the Imitative Center, the Center for Fright, the Center for the expression of Cheerfulness, the Center for the expression of Wonder, among others.

THE SPEECH CENTER.

The Speech Center, which was localized by Dr. Gall in the third frontal convolution, has been established by Dr. Brocca, and in 1861 he considered the proofs sufficiently clear to establish the Speech Center in the lower left frontal convolution, when universal recognition was then given to it. Dr. Gall called his discovery of this Language, and explained its exact location in the posterior and transverse part of the orbital plate, pressing the latter, and with it, the eyes more or less forward and outward,—which localization was further subjected to experiments and proof by Bouillaud as early in the century as 1825.

Dr. Brocca proved conclusively that one faculty of the mind may be lost almost independently of any other cerebral disturbance. Dr. Ferrier says of this center that inability to speak is not due to paralysis of articulation, for these are set in motion and employed for the purposes of mastication and deglutition by the aphasic individual. It is only when the Centers of Speech are destroyed on both sides that total inability to speak is the result.

THE IMITATIVE CENTER.

The Imitative Center is still another interesting case of cerebral localization. Prof. S. Exner and Dr. Ferrier have applied the electric current to that part of the brain of animals which affects the facial muscles, and they have thus excited the area which gives expression to the power to manifest gesture and ability to mimic. And as the instrument of a mimic is his facial muscles, it is clear that experiment and observation have touched the same part of the posterior second frontal convolution where Dr. Gall located Imitation, or the organ of Mimicry.

THE CENTER FOR FRIGHT.

The Center for Fright is one which is suggested by Sir Charles Bell in his "Anatomy of Expression," page 168, as that which influences the muscles of fright when excited by electricity, and causes retraction of the corners of the mouth, which are drawn down, and the platysma myoides muscle is strongly contracted by fear. The portion of the brain influenced is the lower extremity of the parietal convolution, under the parietal eminence. "It is stated that when a whip was shown to a dog—before any experiment was made, he was frightened; but after that part of the brain was destroyed he showed no fear of the whip." (From the report of the Royal Society by Prof. Munk).

Darwin, in his work on "The Expression of the Emotions," says:

"When a person is suddenly frightened the muscles contract and draw down the corners of the mouth, and that is what is expressed when the muscles of fright, or the sense of fear, is exercised."

Dr. Gall termed this organ Cautiousness, and when it is prominent or active it gives an acute perception of danger.

Dr. Ferrier has observed, through experiment, that after the destruction of this part of the brain the animal has lost the perception of danger.

THE CENTER FOR THE EXPRESSION OF CHEERFULNESS
(OR HOPE).

The Center which, when excited, causes the movement of the elevator muscles, gives the muscular expression of cheerfulness, and the muscles of the corners of the mouth

and eyes are drawn up. This center is the one which Dr. Ferrier has shown to be the physical expression of the emotion of joy. Disease attacks this portion of the brain, which is noticeable both in paralysis, through the twitching of the corners of the mouth, and a change of character from a very cheerful disposition to a despondent one. It has been found recently that this disease starts from the posterior region of the frontal brain.

Dr. Voisin, one of the greatest living authorities on paralysis and idiocy, reported in the Journal of the Phrenological Society of Paris, in 1835, some observations made on defective brain development. He said that he had noticed that persons who are very changeable in disposition have generally a diseased state of brain in this particular region, and he further says:

"I agree with Sir Charles Brown in that he says that in this malady there is invariably optimism, delusion as to wealth, rank, etc., and insane joyousness."

I have noticed this myself when visiting asylums.

THE CENTER FOR THE EXPRESSION OF WONDER (OR SPIRITUALITY).

The Center for the expression of Wonder has been experimented upon by Dr. Ferrier, and when electrified caused movements of the hands, head and eyes—the latter to open widely, the pupils to dilate, and the head and eyes to turn to the other side. This area gives the physical expression of wonder, the conception of new ideas and impressions.

Herbert Spencer wrote several articles on this Center, in which he demonstrated his interest in Dr. Gall's system and inculcated many of the latter's ideas in his works on Psychology. He sums up his views in these words:

"The faculty entitled 'Wonder' by the phrenologists has for its ultimate function the revival of all intellectual impressions; it is the chief agent of imagination and it affords a tangible explanation of mental illusions, either when due to disordered states of the brain or to unusual excitement."

His articles appeared in the "Zoist," in 1844 and 1845.

It is interesting to note that Dr. Ferrier confirms Herbert Spencer's views, for the location of the faculty of Wonder, or Reviviscence, corresponds with one of his brain areas

the excitation of which causes the eyes to open widely, the pupils to dilate, with movements of the eyeballs and head. It gives the appearance of attention, and the movements indicated are essential to the revivification of ideas. This faculty has more recently been termed "Spirituality."

The question asked with regard to the various proportions of the head (and not "bumps," as some people have ironically called them), should be answered by the words of Dr. Henry Maudsley, F. R. C. P., late Professor of Medical Jurisprudence in University College, London. He writes:

"All broad-headed people are very selfish;—that is to say, all who have a broad head in proportion to its length. * * * and an undue preponderance of breadth of head throughout the region in which phrenologists place the propensities indicates with certainty an animal love which can scarcely be trusted at all times to adopt only fair means for its gratification."

Of a noble head he says:

"From the forehead the passage backwards should be through a lofty vault, a genuine dome, with no disturbing depressions or vile irregularities to mar its beauty; there should be no marked projections on the human skull formed after the noblest type, but rather a general evenness of contour."

On the brutal head he remarks:

"The bad features of a badly formed head would include a narrowness and lowness of the forehead, a bulging of the sides toward toward the base, and a great development of the lower and posterior part. With these might be associated a wideness of the zygomatic arch, as in the carnivorous animal, and massive jaws."

Many other instances might be given, proofs stated, and quotations made by the following well-known people: Dr. Alfred Russell Wallace, F. R. S.; Dr. Samuel Solly; Horace Mann, the educator; Rev. Dr. Lyman Abbott, editor of the *Outlook*; Dr. John Elliotson; and Dr. Oliver Wendell Holmes.

PHRENOLOGY PROVEN A SCIENCE.

The proof of the scientific basis of Phrenology could be summed up in the following words: A subject is recognized as scientific when it can be proved in two ways: First, by practical observation, and second, by scientific experiment. Phrenology can be proved in these two ways, and also a third,—namely, by measurement. The first is based on a

range of observation and on premises that are practical to handle. The second is based on a wide survey of facts and on accurate processes of experiments made by scientists along scientific lines. While the third is based on hundreds of measurements of normal and abnormal heads, which prove that the relative proportion of the head as to its height, length and breadth is much more conducive to the formation of a correct opinion concerning a person's individual talents than is the actual size or circumference of the head, which in some persons of great intelligence is comparatively small, while large heads very often prove to be inactive and the persons possessing them actually dull in intelligence.

Further statistics can still be given on other points when desired.

A Plea for Understanding the Growing Mind of a Child:

A compilation of articles on teaching of vital truths to children, with a bibliography of fifty books, 10 cts. Address

H. J. MARTY, 1434 Ridgewood Ave., Cleveland, O.

How Wide Is Your Head?

How wide are you between the ears?—not around front or back of the head, but straight through? $5\frac{1}{2}$ inches is the average, and the organs in the sidehead are then marked 4. 6 inches is marked 5, $6\frac{1}{2}$ is 6, and 7 is 7. It denotes the amount of executive energy you have.

On the opposite page is illustrated the only true method of measuring heads. Measuring from the ear-opening in all directions, you get a *relative balance* of brain. And the weight gives a *relative balance* between brain and body. A wide head may be counterbalanced all round by other parts.

The parents who rear their sons in idleness are doing them an unspeakable harm. Every boy is entitled to know by actual experience what hard manual labor means, and to get the blessing that comes from toughened muscles and a tanned skin.—*New Thought Companion*.

In raising boys and girls, one does not have the chance to experiment so much as in raising agricultural products, such as corn, wheat, grass, or even the animals, because it takes longer to grow the former. But it is just as important that it be done right. And hence the best knowledge upon the subject should be sought by all. It should be imparted by all capable of giving it. And Phrenology as the science of man should come first in consideration.

We expect the new diplomas to be ready for those waiting for them on or before January 10, 1915. It takes time to get fine things ready.

TO THE PROFESSION.

TOPE'S NEW CHART for making phrenological examination records is now done. Orders will be filled as follows: 8 for \$1, 15 for \$1.50, 25 for \$2.25, 50 for \$4, or 100 for \$7.

Address The Phrenological Era, Bowerston, O.

I have enjoyed your magazine very much. I hope to be able to take in your School session in 1915. I wanted to attend this year, but could not get away this fall. Please let me know when the School is chartered, and any special courses it may offer in Phrenology. ROBERT WHITE, JR., 1039 Mass. Ave., Cambridge, Mass.

[This School was chartered August 27, 1914. A class session will open on the first Monday of July, and another on the first Monday of September, 1915, each to last six weeks or longer. The Lessons embrace the science of Phrenology as such, and its applications professionally and in the practical affairs of life. Personal and Correspondence instruction goes on throughout the year. We award a fine diploma to graduates.]

Justice requires that every man should have the opportunity to earn a living by labor. Therefore, the thing to do for this man is to find him work,—work at living wages.

Look over all the ads this month.

We have found among our old papers a nice pamphlet called "Phrenolights, or Victories on the Phrenological Firing Line," by Prof. Wm. E. Youngquist. It set forth seventy different testimonials, reports and extracts from different sources concerning Prof. Youngquist's work in Phrenology in northern Europe. The booklet has 32 pages and is full of interest. He did a mighty work. Prof. and Mrs. Youngquist are now located at Minneapolis, Minn.

One of the rising young ministers of America who will stand pre-eminent before the world is our friend, Rev. J. G. Clutterbuck, of Jamestown, N. Y. He was recently invited to New York City, where he preached two sermons in the Pilgrim Memorial Congregational Church to more than 4,000 people. He was asked to consider a call to a Brooklyn church. Rev. Clutterbuck is an earnest advocate of Phrenology and misses no opportunity to apply it in his work. His sermons, as reported in the newspapers, are not book-wormish, made-up stuff from the old preachers' sermons, but original, treating of up-to-date questions in an interesting, practical way. He has many calls to lecture. While young yet, his work places him among the excellent class of preachers, worthy to be ranked with Henry Ward Beecher and Washington Gladden.

This office is under lasting obligations to Mr. William Jones of Toledo, O., for a map of the city of Toledo, 1914; for "Bramble's Views of Toledo, and other papers of interest recently sent us. The large book contains half a thousand illustrations and is a souvenir of the diamond anniversary of the founding of the city. The map is surely a fine specimen of handiwork, which, as we understand, was executed by Mr. Jones. It would be useless to begin to describe what these papers represent, and it will not be tried. We'd like to get acquainted with a whole lot more of Toledo people, if they're anything like our friend, Mr. Jones, and we presume they are.

The Raymond Co., Kalamazoo, Mich., 1415 S. Burdick St., offers a good booklet for 10c. See the ad. It is a straightforward statement by Jack Pansy on the wage problem. If you have not read the pamphlet, it's only 10c,—so send and get it.

Since Dr. L. M. Nesmith of Custar, O., graduated in Phrenology, he has established an institute of science, including Chiropractic and Phrenology. Continued success!

Now while there is so much visionary stuff going the rounds about the end of the world, coming of Christ, the new age, etc., Rev. W. H. Buchanan's book, "Substantial Triadism, or Primordial Substances, Laws and Creations," ought to be carefully read. It treats of the human and divine of Jesus, the resurrection, Gospel doctrine of salvation, and explains the book of Revelation. His ideas are those of a wide-awake and ripe scholar, and worth more than the musings of a young person that depends upon imagination largely to make up his theory. The book sells for 45c from this office, postpaid. If the reader would like to examine the subject, it would be well to buy a copy.

These Character Analysis people are stealing the phrenologists' thunder.—*Dr. Addison O'Neill, Daytona, Fla.* [Simply mixing some Phrenology with other things and calling it something else. But "a rose smells just as sweet, though called by any other name."

It will pay you to read V. J. Boyle's ad on page 346. And if you feel like it, send 50c and get the worth of it.

PRAYER.—"Prayer is the soul's sincere desire, uttered or unexpressed." Everybody prays. Some do not pray in public for various reasons, the same as some do not sing or speak in public. Some pray for one thing, and some for another. Is not public praying often overdone?

Wm. C. McGinnis of Harrison, O., advertises a useful, beneficent work—not for pelf, but self,—on page 350 of Era. He is desiring to do much good, and 15c for his knowledge of how he cured himself of sickness and ill health may be worth much to you. Try it!

Special attention is asked for the ad of Prof. Marty, of Cleveland, on page 334. His book is not namby-pamby stuff, but something for parents. Try a 10c book for luck, and you'll not be sorry.

Rev. Dr. Corl is still in darkness from cataract on both eyes, but is assured by the doctor that another operation will let in the light. Glad to hear it.

Farmers believe so thoroughly in the gospel of work that they even work their butter; and like all else, it is the better for being worked.

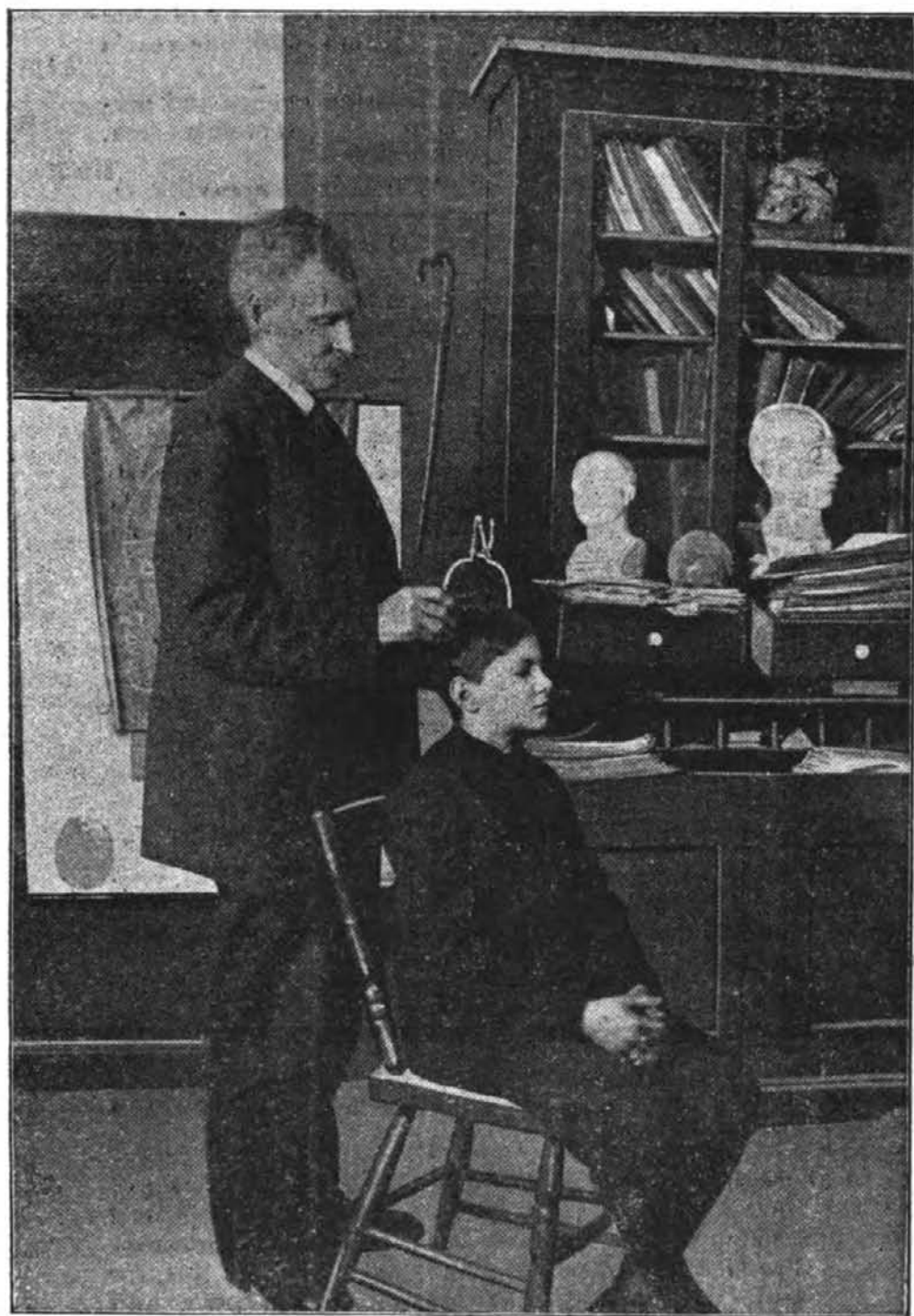
PRIDE.—The strongest man is weak, if he lacks confidence in himself.

England's Foremost Phrenologist.



**PROFESSOR J. MILLOTT SEVERN,
Of Brighton, Eng.**

Prof. Severn is author of several books,—“Popular Phrenology,” “Faces Beautiful in the Making,” and “The Business Head of the Future,” being among them. He has examined thousands of heads, was editor of *The Popular Phrenologist* for nine years, and being a comparatively young man yet, is good for many years of usefulness to mankind. We extend congratulations.



Esteemed Friend and Comrade, Prof. M. Tope,—Enclosed find check for 75c, for which send me one copy of your work on the Temperaments, and credit me with one year's subscription to *The Phrenological Era*.

With high praise for your enthusiasm, energy and persistence, and sincere wishes for your well-deserved success, I remain,

Yours Very Truly,

W. A. WALLACE, Senecaaville, O.

Mr. J. M. Hill of Wheelersburg, O., aged 79, is taking our mail Lessons in Phrenology. He says the science helped him in teaching school many years ago, and that he is anxious to learn more now for his own benefit and satisfaction.

Short as the school days and school years are, the schools are full of nervous children, caused by the rush necessary to get through with the many things taught. What is needed in the schools is less haste, fewer branches, specialization in studies, abolishment of grading, natural methods of instruction, more manners, and no graduations. People are tired of educational tomfoolery.

If you were running this journal, how would you run it?

Daily Thoughts of Relationship.

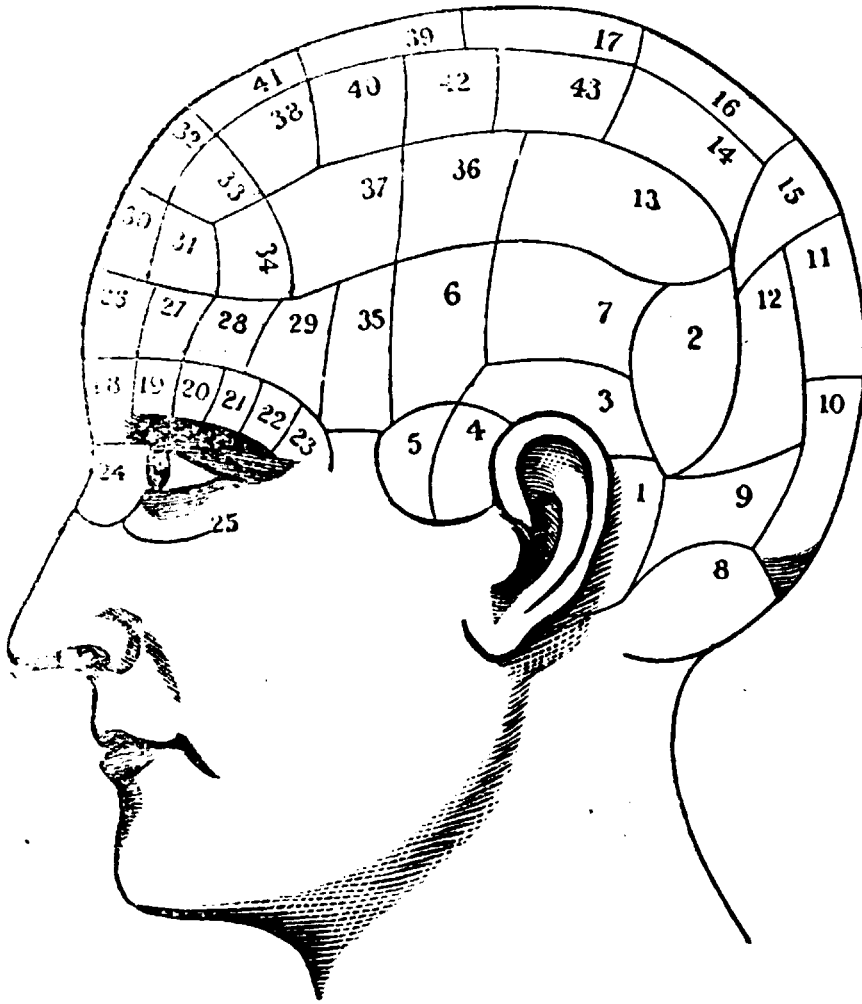
There are three relationships in human life: Commercial, which depends on what you have; social, which depends on what you do; and real, which depends on what you are.

When great thoughts are reduced to practice, they become great deeds.—*Scissors*.

One poor, lonely soul, M. Curran, of Newport, Ky., ventured to offer some objections to the article last month on "Science and Scripture." Dear friend, come up some day and get your dinner.

On November 20th, we had the pleasure of giving a lecture at Glendale schoolhouse, near Dell Roy, Carroll county, Ohio, where we taught our first winter school in 1879-80. And the visit of three days with old-time friends added a happy oasis to our memory sheet.

A German farmer was in search of a horse. "I've got just the horse for you," said the liveryman. "He's five years old, sound as a dollar, and goes ten miles without stopping." The German threw his hands skyward. "Not for me," he said, "not for me! I live eight miles from town, and mit dot horse I haf to walk back two miles."



A. Wall Phrenological Map.

For over a year, we have been endeavoring to revise the phrenological maps in use to suit our views of the locations of organs, giving illustrations, new numbering and new names. Many calls from students and others come in for large maps of the head, and it is expected that we shall soon be able to supply them. Mr. Wm. Jones of Toledo, O., is the artist, we the designer. The big names, which have been scarecrows [and a drawback to the progress of Phrenology, will be changed.

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I like your idea of organizing branches, which, I am sure, would be a great benefit to young people, socially and intellectually. Respectfully, JAMES STOLBERT, 2835 Mercier St., Kansas City, Mo.

A Mishap.

By having too much to do, a part of the Era is printed upsidedown this month. Reader, if you get one that was "mis-cued," don't try to stand on your head to read it;—just hunt the right page and invert the journal. Fortunately, the pages are all numbered correctly, and with care you can easily make the connections.

I have a great desire to get Phrenology in the public schools, and I have in mind some very liberal inducements to offer teachers, that they may become interested.—*Prof. H. Stauff, Los Angeles, Cal.*

We thank N. A. Mason of Wimbledon, N. Dak., for three new subscriptions. Mr. Mason is manager of the Wimbledon Furniture Co.

Tobacco Habit Cured! I will tell you of a simple, inexpensive herb, easily obtained anywhere, that will remove all desire for tobacco. Send 25c. (No stamps.) Reference:—my postmaster.
EDWARD H. GORE, Ruskin, Fla.

We have been pleased to hear from our friend, the Rev. H. W. Tope, D. D., who is now located at 1022 Stock Exchange Bldg, Philadelphia, Pa.

A great many people are with Phrenology like they are with education;—they believe it is "a good thing," but don't know very much about it themselves. In the case of education the matter is left to "somebody else to run it" And sometimes we are not fully sure that the dictations are not to the best interests of the dictators.

School Children's Pace.

From "Suburban Life."

The problem of the school fraternity is not an isolated one. It is a part of the much more extended, and therefore much more serious, problem presented by the young people of to-day.

When luxurious motor cars, with skilled and obedient drivers, are at the disposal of our children, not only to take to and from school, but to dash them about town and country when school is over; when the school-boy apes the college man in dress, in manner and in such personal indulgences as the cigarette and the pipe; when the school-girl

About National Disarmament.

It seems to us sheer nonsense to talk about the disarmament of nations. National honor and human intelligence OUGHT to do it now. But from a phrenological view-point, surveying human nature as it stands to-day, it is a safe scientific conclusion that we may expect wars yet for several hundred years, and more likely thousands of years. Humanity is humanity, not angels. And *only* when each shall have been so born, and reared, educated, married, and provided with suitable employment as to be a peace-officer within and to himself—and not till then—shall we dispense with marshals, policemen, sheriffs and soldiers. The Christian epigram, "Peace on earth,—good-will to men," must become widespread throughout the year and throughout the world *as pure dominating sentiment*, not merely prated. It is now but a lightly-treated ideal; how long will it take to make it a REAL CONDITION?

The Connecting Link, or Ladder Between the Visible and Invisible Worlds, by B. A. Simpson, Scott Town, Lawrence county, O. This is one of the most unique books we have ever seen. 314 pages, 6½x5, paper binding. It purports to be a temperamentological view of the Bible, and treats in an interesting manner the problem of correct marriage. The author claims if parents would make suitable matings, each succeeding generation would improve until children could obtain the things spoken in the New Testament. And that this is the only way to bring about the "new Jerusalem" down out of heaven. The work is not well spelled nor punctuated, but it has many good ideas, sometimes humorously stated. A copy can be had by sending 68c to B. A. Simpson, Huntington, W. Va.

DR. EALES HONORED.—The Physio-Chemical Academy of Palermo, Sicily, has honored Dr. Irving J. Eales of Belleville, Ill., with a gold medal and a diploma of fellowship in their institution. It was largely on account of his fast, in 1907, of 31 days and his book, "Healthology," in which he gives his experience and sets forth certain teachings on dietetics, hygiene and fasting. The doctor's book is now in the second edition and contains additional matter. \$1.50 per copy. See ad and order from us. We extend congratulations to the Dr.

outdoes the gayest of society ladies in the narrowness of her skirts, the absence of her petticoats, the thinness of her stockings, and, in general, the elaborateness of her toilet; when these things exist, it is certain that we have been going too far in one direction. Dances, not only frequent, but lasting into the late hours, are not the best accessories to produce school work and normal, healthy growth.

Our young people, like ourselves, spend too much money, dress too elaborately, live at too high a pressure, cultivate too much the Epicurean indulgences and too little the Spartan self-denials.

[This is something to kindly ponder: If we keep on putting the rising generations in debt by bonding every town and township to build costly schoolhouses and encourage "sissy" living that demands automobiles and other hifalutin things, and waste of time and money on them, there'll surely be a deal of a lot of poor people in this country. The educational movement is going crazy. We owe it to our children to keep them from being burdened financially, and to direct them to be *prosperous* men and women, not *spendthrifts* and *paupers*; so that they will not grit their teeth and wreak curses upon our graves for our mismanagement. The youth are too young to help themselves; they will see when they get older; and WE should should see *now* to train them in economy and thrift, that they may "rise up and call us blessed."

We owe the coming generation Spartan robustness and independence. And educators owe it to themselves to train the young to have right ideals of living. If I had two dozen children, I would rather all should walk one, two or three miles to school, if needs be, than be hauled there and back. It makes them healthy and able to study,—gives them stamina, not weakness. It is a criminal kindness to children to toady them into puny, lazy dependents, or to allow or bring about conditions to make them such. Hauling them to school, *at big expense*, deprives them of natural exercise they need, and building gymnasiums for artificial tomfoolery is *another big expense* (both heaped up to disqualify them to pay it), which surely make the limit of folly! Verily, the trend of modern education is toward the ruinization of America—until a reaction sets in.

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TOO MANY LAWS.—Ex-Gov. Ashton C. Shallenberger of Nebraska in a lecture at Akron, O., Dec. 11, on "Political Patriotism," before the Men's Federation, said this country is suffering an overabundance of laws and a lack of respect for law. He says the United States gives her governors and presidents more power in the veto than a king or emperor.

It is a funny way to have laws to send a fellow to the pen for five years and then let him out in two.—ED.

In every field of human activity the demand for more competent men and is growing every day. Especially so in Agriculture. And this reminds us that our schools should be adjuated for specialized vocational training.

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Phrenology in Crimionology.

Students and other readers will be interested in what John Wm. Taylor, Ph. D., of England, says on this topic:

That there is (a) a definite idiotic type, (b) a type of mental and moral imbecile, and (c) the born criminal lunatic is established beyond dispute.

That by actual scientific measurements and analytical degrees based thereon, we are now able to demonstrate that there is a very real connection between head-shapes and mental, moral and social insanity.

That the phrenological expert is not only in a position to estimate the relative degrees of potential capacity in an individual, but also the varying degrees of activity, or otherwise, of the different brain-centers.

And that modern Phrenology, or Applied Psychology, having proved itself to be the premier science in estimating the relative degrees of human capacity, criminality and responsibility, it follows, therefore, that it should be applied to the treatment of all forms of lunacy and criminology.

Occupation is the one chief remedy for the sins of society. Idleness breeds all kinds of evil. You never hear of busy people in respectable vocations committing outrages. They have pleasure, self-respect, satisfaction and edification in their labor and earnings.

Knowing and Doing.

People should resolve to put into *practice* what they know and learn. To *know* is one thing, and to *practice* what you know is another. Some things are beautiful and easy in *theory*, but not so easy in practice. Roosevelt recommended the simple life, but urged the building of dreadnoughts. Taft advised economy, yet spent more of the people's money and time than ever. A minister preaches a practicable sermon, but sometimes its points are forgotten by his auditors before they get home. School boards and school teachers have Physiology taught in the schools, but they oblige pupils to sit on unhygienic seats, and otherwise violate its teaching. A phrenologist marks a chart and advises to "cultivate" here and "restrain" there, but the curiosity and interest wear off, and the chart is laid aside and soon forgotten. And so it goes, lickity Brindle! It isn't much use to tell some persons—not all—anything, for they'll only go on in the same old way, right or wrong.

Some are constituted bosses, and some be subordinates; this must be watched in assigning pursuits.

"Ef mo' high-bawnd ladies struck a bones' sweat, they wouldn't be so much o' this hesh nervous perspiration."

VALUE OF PERSISTENCE.—Demosthenes, by persistence and practice, overcame a stammering tongue, and became one of the most graceful and persuasive of orators. He was deficient in some other mental qualities.

Socrates, sage of the Greeks, is said to have confessed that he was prone to vice and profanity. But by constant watchfulness and self-repression, he overcame it.

About Food.

The capacity of a food to produce heat and energy is called its food value. The unit of measurement is the *Calory*.

A Calory is the amount of heat required to raise one pound of water four degrees Fahrenheit.

Bodily tissue is produced by protein food.

Bones are made of mineral matter and protein.

Potential energy results from fats, carbohydrates and proteins.

1 lb. protein yields 1,814 calories.

1 " fat " 4,220 "

1 " carbohydrates, 1,814 "

Proteid Foods—Lean meat, white of eggs, curd of milk, and gluten of wheat.

Mineral Matter—From phosphate of lime, potash, soda, meat, water, etc.

Fats—All the fats, and most of the oils. Represented in the fat of meats, butter, olive oil, oils of corn and wheat, etc.

WEIGHT.—This is the chief measure of vitality and power, when compared with age, height, and nationality. It is demonstrated when one is in poor health. In this comparison it also indicates quality. The difference in compactness, as shown by weight, is illustrated by feathers and lead. The weight of the body shows to a certain degree the strength of the vital organs, generally called collectively the Nutritive System.

No one wants to go to Heaven by the sickness route;—this is proof positive that disease is not the route to Heaven.
—*Lucy A. Mallory.*

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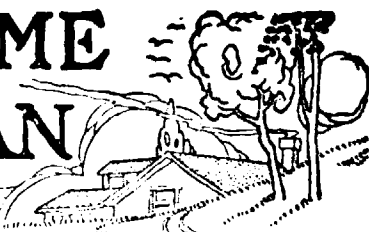
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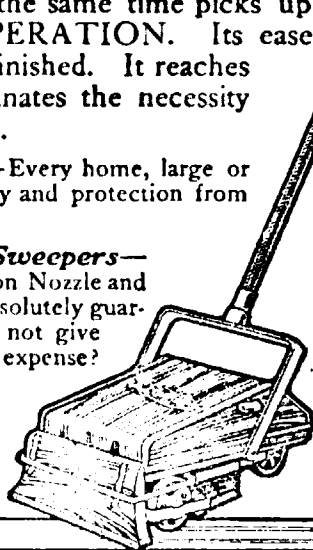
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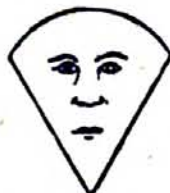
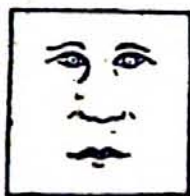
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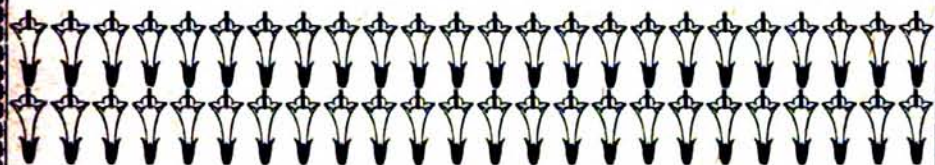
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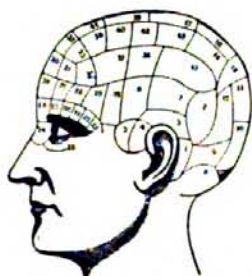
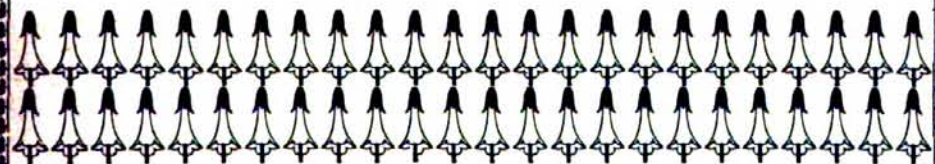


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